

THE CHRISTIAN

FEBRUARY 21, 1960



INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)



UNITED NATIONS

WEEK OF COMPASSION

FEBRUARY 21-28



WORLD REFUGEE YEAR

Wake up, America!

... So whatever you wish that men would do to you, do so to them; for this is the law and the prophets.
—Matthew 7:12

Here is an unparalleled collection of books on race relations; books selected to widen horizons of understanding. Select books from this list for your own personal reading; choose books to base a discussion group around, recommend books for individual background resource study in church school classes studying appropriate themes.

1. **A SOUTHERN MODERATE SPEAKS**, by Brooks Hays. Writing following his defeat for re-election to Congress after the Little Rock school crisis, Brooks Hays tells the story of a political career produced by a deep religious conviction as to the meaning of the brotherhood of man. He outlines the role of the churches and gives a moderate program for public education. **105668, \$3.50**
2. **CRUSADER WITHOUT VIOLENCE**, by L. D. Reddick. A careful fully-informed observer reports firsthand and at length on Martin Luther King, Jr., mentor, strategist, spokesman and leader of a Negro movement that took a major stride toward freedom. Makes clear the political and social significance of a changing mood as well as giving insights into personality. **10C771, \$3.95**
3. **STRIDE TOWARD FREEDOM**, by Martin Luther King, Jr. Here is the full account of "The Montgomery Story" that began as a bus strike and ended in a Supreme Court decision and the first successful large-scale application of non-violent resistance to an American situation. Dr. King reveals the spirit of the people involved in a suspenseful story related with humility. **105616, \$2.95**
4. **THE SOUTHERN TEMPER**, by William Peters. An enlightening report on how desegregation is progressing in the Deep South that probes beyond the shocking news stories to reveal that for every extremist there are several white citizens quietly working to bring a harmonious end to segregation. Based on firsthand impressions, personal interviews and incontestable facts. **105710, \$3.95**
5. **THE SOUTHERN HERITAGE**, by James McBride Dabbs. A carefully reasoned and deeply moving plea that will stand as a beacon of understanding for both Southerners and Northerners for many years to come. A rounded portrait of the South, a far-sighted view by a Southerner. **105665, \$4.00**
6. **GO SOUTH TO SORROW**, by Carl T. Rowan. A prize-winning journalist evaluates the progress of intergration and tells what is really happening in the besieged and bewildered Southland. The author sounds the alarm against "moderate" freedoms for any Americans. **10G470, \$3.50**
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8. **SOUTH TOWN**, by Lorenz Graham. An honest and moving fictional story of what happened to a family of Southern Negroes whose quiet, uneventful life was suddenly shattered by the tragic events of one summer. Lorenz Graham creates unforgettable characters based on the real people he knew while working and living in the South. **105701, \$3.50**
9. **WHAT'S RIGHT WITH RACE RELATIONS**, by Harriet Harmon Dexter. The only nation-wide account of America's solid accomplishments in overcoming racial injustice. The factual and positive picture is based on firsthand study of present conditions in schools and colleges, labor, housing, transportation, sports, churches, the press, the courts, etc. **10W464, \$4.00**
10. **SENSE AND NONSENSE ABOUT RACE**, by Ethel J. Alpenfels. This little book speaks straight-from-the-shoulder to tackle the knotty problem of race, presenting scientific information in brief, lively form to help readers distinguish fact from fancy about race. **paperbound 70A198 \$.50**
11. **LOVE OF THIS LAND**, edited by James H. Robinson. This collection of essays examines changing patterns of race relations on the American scene as an integral part of the world-wide social revolution. Written by eight well-known authorities. **paperbound 10L286, \$1.00**
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14. **A TIME TO SPEAK**, by Michael Scott. The story of one man's search for a way of dealing with injustice and suffering, a dramatic, moving account of life in the chaotic, strife-torn Africa of today, the compelling story of a courageous spokesman for human rights. **10T573, \$4.50**

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Symbol of Compassion



World Refugee Year, symbolized by the emblem on this week's cover and also by the young Albanian refugee pictured there, is of special significance during the Week of Compassion. Disciples give aid to refugees through Week of Compassion funds.

Our cover girl is Calypso Zissi, who lives in Riziani, the Grecian village now peopled with refugees.

In this issue you will find an article by Mrs. R. R. Renner titled "This World Refugee Year." Next week you will not want to miss an interesting picture feature by Dr. Maeanna Chesteron-Mangle, "Of Such Are Refugees."

The World Refugee Year emblem shows the symbolic figure of a refugee protected by a pair of stylized hands and circled by the laurel wreath of the United Nations Insignia. World Refugee Year continues through May of 1960.

A JOURNAL OF NEWS AND OPINION

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The Week of Compassion Is Backing the Challenge . . .



WCC Photo

"WHITE RUSSIAN" refugees arrive from Hong Kong, being assisted by CIMADE representatives. Average age of refugees was over eighty.

This World Refugee Year

by Mrs. R. R. Renner

The World Refugee Year, which continues through May of this year, is being supported through the Disciples' Week of Compassion, February 21-28. This article discusses the need for refugee aid. During 1959 the World Council of Churches' Division of Interchurch Aid and Service to Refugees resettled some 11,000 refugees in more than 30 countries.

UNTIL we were in Europe last summer we had forgotten how many opposing factors and peoples exist there within the comparatively small confines of national borders.

So many opposites and one-time enemies—such as German and French, Roman Catholics and Protestants, Jews and Gentiles, Communists and anti-Communists, East Germans and West Germans, where the rift is widening. On our trip of over six weeks, we spent from four to

seven days each in London, Paris, Geneva, Bonn, Bueckeburg, West and East Berlin, Moscow and Leningrad.

Though our group was primarily concerned with world peace, we found the refugee problem very real a part of that picture. Since this is World Refugee Year, it was particularly stressed everywhere we visited.

In the beautiful setting of the United Nations Buildings in Geneva we spent a whole day to be briefed on the World Health Or-

ganization and the general scope of UN work in the world today. The afternoon was spent with Warren Pinegar, high commissioner for refugees. We learned that the "year" idea had sprung from three disturbed young men in England who said, "We have

Mrs. Renner is a member of the Board of Trustees of the United Christian Missionary Society. Dr. and Mrs. R. R. Renner are members of Heights Christian Church, Cleveland, Ohio. They were named official delegates to the six-week Peace and Spiritual Life Conference by Washington Pilgrimage (Religious Heritage of America). This conference included sessions in seven European countries and Russia.

a Geophysical Year, *why not a World Refugee Year?*"

The idea spread and was unanimously adopted at the UN General Assembly in New York. The dates were set from June, 1959, to June, 1960. Fifty-six governments are participating and a useful exchange of ideas has already taken place. The first objectives have been to empty the camps in Europe and to activate a Far Eastern program for "white Russian" refugees from China.

As of last July, the camp population in Europe had already decreased from 35,000 to 17,000. Much of the problem is mirrored in the question of a refugee child, "Daddy, who are the people who live in houses?"

At the World Council of Churches headquarters in Geneva, Frank Northam gave us an exceptionally clear look at the problem, stating that the largest part of their work is in the service to refugees with member churches supporting their budget.

The churches have a major role in keeping before nations and peoples the only adequate motive for such work—*compassion*. Disciples support it through Week of Compassion.

The churches, certainly those in the World Council of

REFUGEES from Yugoslavia, these men have been trained in the Bench Fitters Course in Greece, now ready for resettlement in America.



WCC Photo

Churches, conduct their operations without reference to creed, class, color or condition.

It is not easy to understand what it means to be a refugee. Courageously they come without *anything*: no passport, no papers, no money, no luggage, no country to go back to. The big problem, especially for us here in America, is to realize what they are really up against.

Only when the vast refugee problem is broken down to the human plight of 45 million ordinary people, stateless and often underfed, can the task be grasped and tackled.

One of our conferences in Bonn was on refugee work. During four days at Freundschaftsheim, in a rural setting near Bueckeburg, we drove fifty miles one

day passing lovely ancient farmhouses to a modern camp city in the woods, Espelkamp Mittwald. Sister Elizabeth Ginger from Ohio, a Mennonite missionary, was our guide there. The camp is a city of 11,000 of which 18 per cent are Roman Catholic. The requirements of living there are that people must come from the Eastern countries behind the Iron Curtain with no possibility of returning and having a job or special skill. The dwellings are attractive apartment houses of Swedish design. Of all the 66 refugee camps in West Germany, this was certainly one of the better ones!

I felt a tug at my heartstrings when we paused within the Lutheran church there. I happened to notice a large placard on the wall with the caption, "Who knows these little ones?" On it were pictures of 30 or 40 nice looking young children, each designated by a number but no name.

Before we left Espelkamp we visited an orphans home for girls. It was the supper hour and kind-faced "hausmutter" and young girls hurried along the halls to the dining room. As the girls smiled and murmured a greeting, we knew we were seeing some of the same children who had been pictured on the poster back at the church. Would they always have to be wondering who they really were?

In West Berlin, an "island" of West Germany, entirely surrounded by East Germany, we

(Continued on page 22.)



WCC Photo

CHILDREN who come to Sunday school at CIMADE barracks in a suburb of Dunkirk, France, are from workers' homes. Parents who are not Protestant must give written permission for them to attend.



Beyond Clocks and Calendars



by W. Meredith Norment, Jr.

Minister, Christian Church
Rivera Beach, Florida

"And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent."—JOHN 17:3.

A Faith

to

Live by

THIS sets about describing life in the gospel term of reference which, in turn, does have its reference to a world where clocks and calendars are very useful instruments. The plain fact is that the gospel of the incarnation immediately and forever involves time and space.

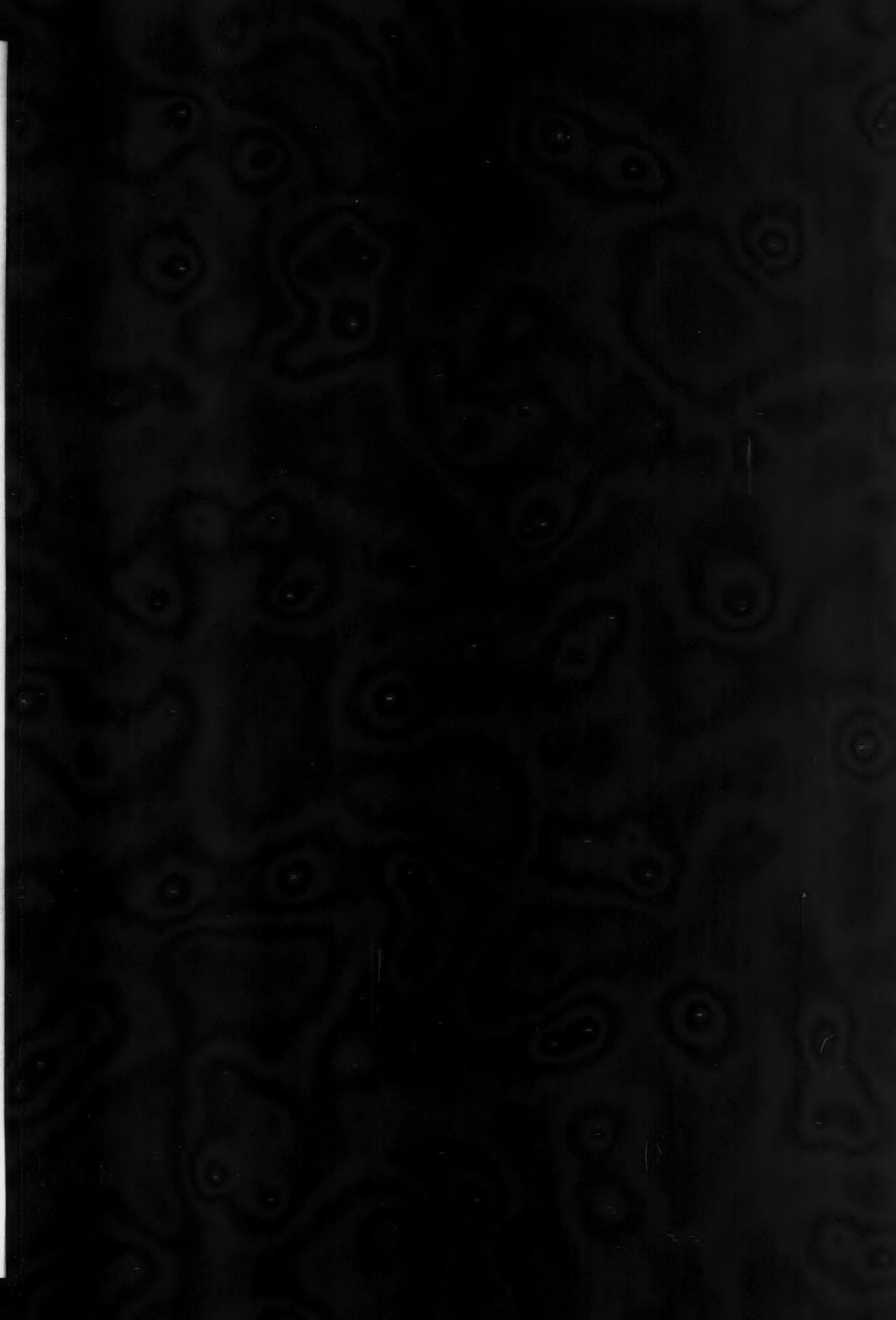
Far from denying all this, our Lord is talking a prayer out loud, affirming what he understood here in a world of clocks and calendars as he prays for us men—the unifying influence of a true knowledge and experience of God.

We, who are so forever conscious of disunity, separating sacred from secular and spiritual from material and eternal from temporary, until our very religion is often reduced to ritual, get mixed up in our terminology about eternal life. We call it everlasting, unconsciously limiting it to a world of time as if we were measuring a quality in quantitative terms.

And more often than not we understand it solely on a horizontal basis with no real consciousness that it is all without ultimate meaning unless it's cut through, and into, by the vertical invasion of the Eternal God.

What makes life of such eternal significance that every moment of every day is experienced as life eternal? Knowing God and him whom God has sent, Jesus said.

In this life we'll never get entirely beyond clocks and calendars. But let us not allow them to obscure our vision and becloud our experience of eternal life.





Editorials

No Time for Complacency

THE tragedies of life unfold before us in too rapid succession. It is ironic that the person in need is most fortunate in the days immediately after trouble strikes. Let his problems continue a week, and some new horror has claimed the attention of those able to help.

If he is still hungry, or a refugee, a year later, he may be only a dim memory in the minds of the well-meaning people who are now dealing with new front-line casualties.

It is fifteen years since the end of World War II and the Korean conflict has been quiet for a decade. The most elemental need, hunger, still has to be met. We have an almost unbelievable opportunity during the Week of Compassion to meet much of this need.

Through the Share Our Surplus program, our churches distribute American foodstuffs which we do not need or want, to the emergency program for the hungry of the world. If we meet our quota this week, \$45,000 will go to this program and it will provide thirteen and a half million pounds of food.

This isn't giving until it hurts, but it will relieve a lot of hunger pains in big and little stomachs alike.

What Next?

NO ONE becomes a refugee through choice and he certainly has no intention to remain one. What is next for the men, women and children, who, through no fault of their own, are uprooted and thrown upon the mercy of others? We all mean well when we feed and house the refugee and save his life. But he isn't used to that kind of life and has no more ability to adapt to it than his rescuers would have.

We have pledged ourselves to participate in the long pull, back to normalcy, for these people. It is slow. It is not glamorous. The closer a displaced person gets to reality again, the more anxious and even cantankerous he sometimes becomes. And then someone says he is not grateful. Oh, we do like proper acknowledgment for our Christian charity sometimes!

It takes \$56 to outfit a man in western Europe for winter work, complete with overcoat. Aside from the necessity of it, decent clothes, such as he had been accustomed to, have a

great influence upon the morale of one trying to make a new life in new surroundings.

Refugees get sick. Exposure on the road is no help to the tubercular person. In Korea, we can provide training for a nurse for one year for \$84. Then the nurse can care for the TB patient in our behalf. Or, you could take the \$56 from the European man's wardrobe and buy a year's supply of drugs for another TB patient in Hong Kong.

Children are refugees. And children become young people. Often they are alone, the parents having died in the initial conflict or on the way. What next for them? Some have become thieves or vagabonds. Others are being prepared for jobs and the jobs are available.

The World Council of Churches has been conducting a vocational training school at Spittal, Austria, since 1953. Some academic work is given, but their great need is for a trade.

It costs \$44.80 to maintain one of these youngsters there for a month. Who could estimate the dividends on the investment?

Available Jones

THE chaplain who takes the field with the troops for maneuvers, or who jumps with the airborne may be named Smith but he is always there. It's a good thing.

Many of our boys get their call to service just when they have become mature enough to ask for (and take) guidance, after those independent years that we all remember. Dad isn't along, but the chaplain is there.

Around every military installation a good-sized, if transient, community grows up. We heard Dr. Ralph Sockman say jokingly, a few days ago, that he had been able to stay in the same church over thirty years because the people moved. The minister of the church in the military community knows this situation acutely.

Without our supporting help, through the Week of Compassion and in other ways, he could not build a stable congregation when his people are always on the move. Some of the finest church people we know are of this traveling variety. We demand it, as citizens. Surely, as churchmen, we can help them to have a church home wherever they go.

We've only begun to write. Our space is gone. But the Week of Compassion serves on and on.

A Disturbing Question:

What shall we call other churches?

Of Churches, Sects and Denominations

by Donald McGavran

WHAT shall we call other churches? Until we find agreement on this, our terminology will continue to defeat our movement toward unity.

What we call other churches should convey our convictions about the Church, ourselves and our part in Christ's cause.

We now have three commonly used sets of terms for other churches. Some of us say, "We are the only true Church. All others are sects and denominations."

Some of us say, "The one universal Church is 'the Church Invisible.' All other alleged churches whatsoever, including the Christian Church (Disciples of Christ), are not *The Church*. They are fragments of the Church and we propose to call them brotherhoods, communions, denominations, movements, groups and sects."

Others of us say, "There are many Churches. Every convention, union, assembly and synod composed of congregations (or churches) of Jesus Christ is a valid Church. Some are more correct, biblical, effective or awake than others; but if they believe in Jesus Christ as Lord and Saviour and the Bible as their rule of faith and practice, they are true *Churches* and hence parts of the One Church." Any attempt to praise certain of them and scorn others by judging them more or less "church" is divisive arrogance. Judgment belongs to God.

The question of what we shall call other churches is a burning issue among Disciples, and not the less so because it is little discussed. Our theory and practice seldom coincide.

For example, on the one hand many of us in order to emphasize

the correctness of our plea like to speak (theoretically) of the Restoration Movement, the Church of Christ, or the Christian Church—and "the denominations." (A most unbiblical procedure.) Yet in practice, as we meet with Baptists, Lutherans and others and speak of their congregations and organizations, we invariably use the term church, as "The Baptist Church" or "The Lutheran Church."

On the other hand many of us emphasizing our passion for unity, theoretically reserve the word "church" for the Church which is essentially and intentionally one—the Church Universal—and speak of all others as groups, denominations, branches, or fragments. (A most unbiblical procedure.) Yet in practice, as we meet fellow churchmen of an ecumenical turn of mind, we too invariably speak

respectfully of their fragments as churches—The United Church of Christ, the Presbyterian Church or the Anglican Church. However, for those fragments which are of a non-ecumenical mind, such as the Assemblies of God, some of us use the scornful term "sect." As for ourselves, we talk about our "group," our "communion" or our "brotherhood."

Many Disciples call the big respectable communions to our right "churches" and the small poor ones to our left "sects." The word "denomination" is used here and there. This careless, prideful thinking is confusing and, indeed, reprehensible.

Roman Catholics insist that theirs is the *true Church* and all others are heretical sects. Anglicans like to say that schism (*from their church, of course*) forms "nonconformist sects" (*like ours*) and is *sin*. For state churches this terminology is loaded in the right direction—but in the wrong direction for the rest of us. The Church of Rome calls the Methodist Church a heresy and a sect, but this is no reason for the Methodist Church to embrace these epithets.

A scholar from a state church may believe that state churches *only* are valid, define *them* as churches and others as sects or denominations; but this is no reason for scholars of the Christian Church to follow suit.

Is it not ludicrous to observe some Disciples of Christ (whose corpus is called a sect by the state churches) embracing these three terms and, under the guise of sociological language, attempting to gain respectability by labelling smaller and less formal churches "sects," "off-brands" and "groups."

Thus we express our pride and, suggesting that those with whom we differ are not "church," divide the Body of Christ.

More correct names for these three kinds of church are available. They are better because they fit both the American scene and the younger Churches more

accurately than these imports from Europe. They are more acceptable because they are truer, kinder and more biblical.

As we think about other churches, we should give them names which suit Christian theology, can be justified by the New Testament, and make a contribution to Christendom *out of our heritage*. We should not unthinkingly take over divisive terms from churches of a radically different genius.

These truer terms are: state church and gathered church.

The state churches are the Anglican, Lutheran, Presbyterian, and Greek Orthodox, *in those lands where they are, in fact, The Church*.

All other churches (derisively called movements, non-conformists, sects and denominations by the state churches) are in point of fact *gathered churches*. America is the land *par excellence* of the gathered churches. Here even Lutheran, Episcopalian and Roman churches are to a real degree gathered churches.

No theological basis exists for calling any church a denomination or a sect; but there is ample theological basis for calling it a gathered church.

A gathered church is one which Christ gathers. It consists of those who know themselves to be Christian, who intend to follow Christ, and who have placed their faith on him. "Whenever two or three are gathered together in my name, I am in the midst of them," said our Lord.

Whatever Christ is in the midst of is a *church*—not a group, or a sect or an off-brand.

The churches of the New Testament were made up precisely of those who "believed on him" and "called him Lord." They were *gathered churches*. The New Testament is full of theological justification for them. It is poor exegesis and poorer theology to deny the name "Church" to such and reserve it for that ecclesiological monopoly—the state church. The church of the Bible never, in the remotest degree, was like today's state churches.

Gathered churches—which are all, let us remember, validly *Church*—may be divided into the inclusive and the exclusive.

Each inclusive gathered church believes that other gathered or state churches are as valid as its own (though certainly not as correct) and seeks to enter into all kinds of cooperative or union efforts with them. Each exclusive gathered church, on the contrary, believes that it is the *only* true *Church*, at least to the degree that it is loath to prejudice, by union or cooperative efforts with others, the truth it holds.

These three names involve no judgment as to which is more truly "Church." One of the contributions which the Christian Church (*Disciples*) has to make to general Christian thinking today is precisely an irenic inclusiveness, an insistence that all three varieties are validly *Church*.

We point out that schism frequently comes from the stronger party labelling the weaker party (which believes in Christ as Lord and Saviour and holds the Bible the rule of faith and practice) invalid, inferior or heretical, and barring it from fellowship and a share in the direction of the *Church*.

The genius of Thomas Campbell (often enough denied in practice) was inclusiveness toward all who adhere to the two essential points, even if they do differ on matters of opinion. What we call other churches expresses our conviction at this point—whether we recognize it

(Continued on page 25.)

Donald McGavran, former missionary to India, is serving this year as guest professor of religion at Bethany College, Bethany, West Virginia. He is a professor of religion in the College of Missions of the United Christian Missionary Society, Indianapolis, Indiana.



Love Is the Scalpel

Pluck It out!

Which Removes the Eye of Prejudice

BY WEEMS S. DYKES

IT WAS Race Relations Sunday, and the congregation at the little white church had just finished singing the hymn, "In Christ There Is No East or West, In Him No South or North, But One Great Fellowship of Love Throughout the Whole Wide Earth."

To many of the people the words of the minister still rang in their ears, "If your eye causes you to sin, pluck it out" (Mark 9:47), as they made their way to the exit to say goodbye to the pastor.

A good many of the people said little as they shook hands with the minister before leaving. A few congratulated him for his forthright stand. But one man looked him straight in the eye and said, "Preacher, the 'nigger' is not my brother, and I don't want to ever hear you preach another sermon like the one you preached today."

The minister replied, "I only said what Jesus said." The man exclaimed, "I don't care what Jesus said!"

If we, as Christians, really believe in Christ and his teachings, and that the church has a message to offer to the world to give

Weems S. Dykes is minister of First Christian Church, McCamey, Texas.

it hope for salvation, then it is time we began caring what Jesus said. If we do not pluck out our racial prejudice, then it will eventually lead us into a living hell of hate and destruction.

Whenever the eye becomes an instrument to further racial animosity, then it is not fulfilling the purpose for which God created it. If color causes us to freeze, to wince, to ostracize, to exploit, to denounce, to hate and to murder, then we have lost our true sense of values and are on the verge of calling wrong right and right wrong.

"If your eye causes you to sin, pluck it out." (Mark 9:47.) But someone might say, "I do not believe that Jesus meant for us to literally pluck out our eyes." If you do not literally believe it, then close your eyes, and when you do so, you can't even tell the color of your own skin, for without the eye no color is discernible. "If your eye causes you to sin, pluck it out!"

Certainly Jesus did not want us to physically pluck out our eyes, but he did command us to literally pluck out the error of our mind and spirit.

Let us turn to the account in Genesis where the world was destroyed by water because of the wickedness of men. God placed

a rainbow in the sky to remind man that he would not destroy the world again by water.

Since God made all things, and called them "good," he did not cater to the prejudices of mankind, but filled the rainbow with many colors, clothed the earth with flowers of many hues, and filled the earth with many shades, and saved mankind from the monotony of one color.

When we ostracize man because of the color of his skin, reduce him to second-class citizen, and exploit him economically and keep in ignorance, how can we truthfully say that we believe in the Word of God which says, "And he made from one every nation of men to live on all the face of the earth. . ." (Acts 17:26.) "God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him." (Acts 10:34.) I am, "my brother's keeper," he is "my neighbor."

Love is the scalpel which removes the physical eye of prejudice. "Perfect love casts out fear." (1 John 4:18.) If my physical sight causes me to stumble and to hate my fellowman, then only through Christ can my racial prejudice be healed and perfect sight restored. If my

(Continued on page 22.)



Billy Decorated



—RNS

PRESIDENT WILLIAM V. S. TUBMAN of Liberia explains details of Grand Commander, Humane Order of African Redemption, after presenting the decoration to American Evangelist Billy Graham in a ceremony at the executive mansion in Monrovia. Mr. Graham received the honor at the beginning of his 10-week African Crusade.

Protestant Representative Urges New Legal Holiday

Good Friday Bill

WASHINGTON, D. C.—A joint resolution to designate Good Friday as a "legal public holiday" has been introduced in Congress by Rep. L. Mendel Rivers (D.-S. C.).

Mr. Rivers, a vestryman of Grace Episcopal Church, Charleston, S. C., is the first Protestant member of Congress in recent years to sponsor the Good Friday resolution.

Three similar resolutions were introduced by Roman Catholics last year in the House, all of which are still pending before the House Judiciary Committee. Sponsors are Rep. Francis E. Dorn (R.-N. Y.), Leonard G. Wolf (D.-Ia.), and Clement J. Zablocki (D.-Wis.).

The measure (H. J. Res. 554) was referred to the Judiciary Committee for consideration.

Pope: Glorious Celibacy

VATICAN CITY—Pope John XXIII, addressing the first business session of the synod of the Rome diocese, said he has been "very grieved" by suggestions that the Church abandon the celibacy of the clergy.

He said that for centuries celibacy

has been "one of the noblest and purest glories of the priesthood," and still remains so. Pope John extolled moral virtues, "ripened in the grace of Our Lord," which, he said, constituted "sacerdotal holiness."

Harvard Divinity School Dean Proposes a Dream

Horton on Union

MADISON, WIS.—Dr. Douglas Horton, former dean of Harvard Divinity School and former general minister of the Congregational Christian Churches, proposed here an eventual union of American Protestants under a single structure.

Dr. Horton said the type of union he proposed "might be effected after a hundred or two hundred or three hundred years or more."

The merger which he envisioned would preserve the traditions and present forms of worship of the individual denominations.

In a speech to the Wisconsin Council of Churches at its annual assembly here, Dr. Horton said that such a Church could have at its head a bishop as "a personal symbol," exercising the authority that the several Churches and ministers grant him and desire him to exercise, as is the case in many denominations today.

He saw little hope of union with the Roman Catholic Church. "If you conceive of the edifice of the church as being an inviolable whole," he said, "there is only one way of achieving union with it. You enter it or you stay out. There is no compromise."

\$ Billion Construction

WASHINGTON, D. C.—When the facts are all in, church construction will exceed one billion dollars in 1960, the Department of Commerce predicted here in its annual report on the outlook for the construction industry.

Defecting Baptists

LITTLE ROCK, ARK.—Southern Baptist churches were told by a denominational home missions evangelist that they have the responsibility of getting more than one-fourth of

their members back on church rolls.

Dr. Eual F. Lawson of Dallas, Texas, an associate evangelist of the Southern Baptist Convention's Home Mission Board, addressing a state conference on evangelism, said that some 2,500,000 Southern Baptists have moved to other cities without transferring their membership from their former churches.

Funds Grab Halted

AUGUSTA, ME.—By an 18-15 vote, the Maine Senate voted against a bill which would have permitted public transportation of parochial school pupils on a local option basis.

Baptist Leader Dies

NEW YORK CITY—Reuben E. Nelson, 54, former general secretary of the American Baptist Convention, died here Jan. 6 following a heart attack. He was general secretary from 1950 to 1959 and had been active in the Baptist World Alliance, the World and National Council of Churches.

Bishop Lilje in U.S.



—RNS

BISHOP JOHANNES LILJE of Hannover, chairman of the United Evangelical Lutheran Church in Germany, arrives in New York with his wife to serve as Harry Emerson Fosdick Visiting Professor at Union Theological Seminary for one semester. Head of the Hannover Church since 1947, Bishop Lilje is a member of the World Council of Churches' Central Committee. Outspoken in his Christian convictions, he was imprisoned by the Nazis during World War II.

East Berlin Protestant Landmark Will Remain



—RNS

RUINS of the historic Berliner Dom, Protestant cathedral in East Berlin, loom dejectedly in the Lustgarten, now Marx-Engels Square, and in the path of the Communist Party's announced renewal plan for "Central Berlin." Reds apparently have given up plans for its razing following continued West Berlin protests. Church authorities are mapping plans for its reconstruction.

● Tillich Sees . . .

Authoritarian Trend

LOS ANGELES—Dr. Paul J. Tillich, noted Protestant theologian, warned here that there is "a trend away from Reformation individualism" and toward "authoritarian" forms of religion which may end the Protestant era.

He said this trend was indicated by recent mergers of Protestant groups, the ecumenical movement, and Roman Catholic encouragement of Christian unity.

"Ecumenicity doesn't do much theologically," he noted. "What is produced in terms of theology is not very impressive. A committee cannot make a theology," so victory is based on "the lowest common denominator."

Dr. Tillich, a professor at Harvard Divinity School, made the observation at a press conference preceding a lecture series he delivered at Occidental College (United Presbyterian).

"The Protestant theology is essentially non-conformist," he said, "but rugged individualism has disappeared and has been replaced by 'Organization Man,' the develop-

ment of the collective spirit."

He declared that "the trend toward spiritual security and, therefore, authoritarian forms of religion poses a threat to Protestantism."

Popularity of "primitive orthodoxy" also evidences a desire for security since "authority gives security," Dr. Tillich said.

Clinical Training

NEW YORK CITY—Clergymen may receive clinical pastoral training in the federal prison system under terms of an agreement recently made between the U.S. Bureau of Prisons and the Department of Pastoral Services of the National Council.

Mark Shadron is executive director of the department, a unit of the National Council's Division of Christian Life and Work.

Mr. Shadron said that his department will nominate prospective trainees who have received the endorsement of their respective denominations. Ministers with orientation in clinical training will receive preference.

Training will be done in residence at Lewisburg Federal Penitentiary

in Pennsylvania. Internees may choose one to four quarters of work (three to twelve months), and will be paid by the Bureau of Prisons at the rate of \$4,040 a year. There are openings at regular intervals during the year.

Protestant Fears

NEW YORK—Many Protestants are voicing undue fear over a Roman Catholic Presidential candidate, a prominent Protestant educator and preacher said in the official magazine of the United Church of Christ.

Dr. Howard A. Burkle, dean of the chapel and associate professor of religion at Grinnell (Iowa) College, declared that such fear is "greatly exaggerated" because there is "no evidence" of a "solid Catholic vote," or of any American Catholic disposition "to turn over the affairs of state to Vatican control or undue Vatican pressure."

Writing in the January 21 issue of the bi-weekly *United Church Herald*, Dr. Burkle said that if a Catholic, because of his religion, cannot be elected President, "the voters, in mentality if not in name, are mere secularists or mere Protestants or merely something else, but not Christians."

To Council Staff

NEW YORK—Dr. H. Conrad Hoyer of Chicago, executive secretary of the National Lutheran Council's Division of American Missions for the past 17 years, has been named associate executive secretary of the National Council of Churches' Division of Home Missions, effective July 1.

Baptists for Missions

NEW YORK—American Baptist Convention members gave a record \$9,966,784 for world missions last year, an increase of \$384,893 over the previous year, the denomination reported here.

● Rep. Green, Disciple

Asks Medal for Dooley

WASHINGTON, D. C.—Rep. Edith Green (D.-Ore.), a Disciple, has introduced a bill urging Congress to award the Medal of Honor to Dr. Thomas Dooley, famed Catholic "jungle physician" of Laos.

Mrs. Green said the doctor "has given every American reason to be proud of the name American."

Dr. Dooley, former U.S. Navy physician, has refused to give up his medical work overseas, despite the fact that he has had cancer.

Controversial Chapel Under Construction

COLORADO SPRINGS—After much disagreement over design, the controversial chapel at the Air Force Academy north of here is at last scheduled for construction.

Robert E. McKee, general contractor of Santa Fe, N. M., was given the contract after a bid totaling \$3,385,136.

The tri-faith structure will have 17 cast aluminum spires 150 feet high. It will have three separate worship areas, sanctuaries with 900 seats for Protestant services, 500 for Roman Catholic rites, and 100 for Jewish worship.

The two-story chapel and its basement will have 54,000 square feet of space. It is scheduled for completion in June, 1961.

Like the Church Militant, They Oppose Conformity

Says Beatniks Have Justifiable Protest

MIAMI, Fla.—Beatniks are performing a religious service calling attention to the problem of conformity in America, the fifth annual Laymen's Leadership Institute here was told.

"What we conform to becomes our God," declared 32-year-old millionaire chain grocer Howard E. Butt, Jr., of Corpus Christi, Texas, and one of the founders of the interdenominational lay institute, in his keynote address.

Even sitting in church can be idolatry "if your motive for being there is to please your wife, or family, or other people," Mr. Butt warned.

More than 600 delegates from the U.S., Canada, Jamaica and Great Britain attended the four-day institute, at which Evangelist Billy Graham was one of 32 speakers and conference leaders. The gathering was sponsored by Christian Men, Inc., an interdenominational lay group whose objective is to encourage lay Christian witnessing in daily life.

"Society," said the speaker, "is made up of conformists, non-conformists and Christian individualists."

Church-State Issue

SILVER SPRING, Md.—A taxpayers' suit to enjoin the use of public funds in the construction of a community hospital to be operated by the Sisters of The Holy Cross, a Roman

Catholic religious order, was filed in county court here.

The suit asserts that the hospital will impose a "sectarian code of medical ethics" upon all patients, particularly in the fields of birth control and therapeutic abortion, and that this violates the constitutional rights of adherents of other religious faiths.

Dr. Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, and a resident of Silver Spring, a populous suburb of Washington, D. C., heads the group of five taxpayers who filed the suit for an injunction against the Montgomery County Council.

VP Greets Schweitzer

CHICAGO—Vice-President Richard M. Nixon hailed Dr. Albert Schweitzer, famed Protestant medical missionary to Africa, on the humanitarian's 85th birthday for his many contributions to civilization.

The message was sent to Dr. Schweitzer through the Albert Schweitzer Education Foundation here, said Herbert M. Phillips, the organization's president.

In his message Mr. Nixon said in part:

"You have greatly enriched the

universe through your many contributions to the cultural, spiritual, intellectual and physical well-being of your fellow men.

"But above all, you have so often and so dramatically reminded men that reverence for all life is the basis of civilization and of life itself."

Shorter Crusades

WASHINGTON, D. C.—Evangelist Billy Graham said here that he plans to stick to a series of shorter crusades in the future, most of which will last seven to eleven days.

In an interview before leaving for New York en route to Africa for a three-month series of engagements, the 41-year-old evangelist said that health is a factor in his decision to shorten crusades.

ICU Foundation Chief

NEW YORK—Dr. Kenneth Scott Latourette of New Haven, Conn., was re-named president of the Japan International Christian University Foundation at the annual meeting of its board of directors, Jan. 8.

He is the noted Bible scholar, author and Sterling Professor of Missions and Oriental History, Emeritus, Yale University.

Announcing NATIONAL SCHOLARSHIP AWARDS 36 awards totaling \$60,560

Hiram College makes available to graduating high school seniors a generous scholarship program which recognizes outstanding academic ability, character and financial need.

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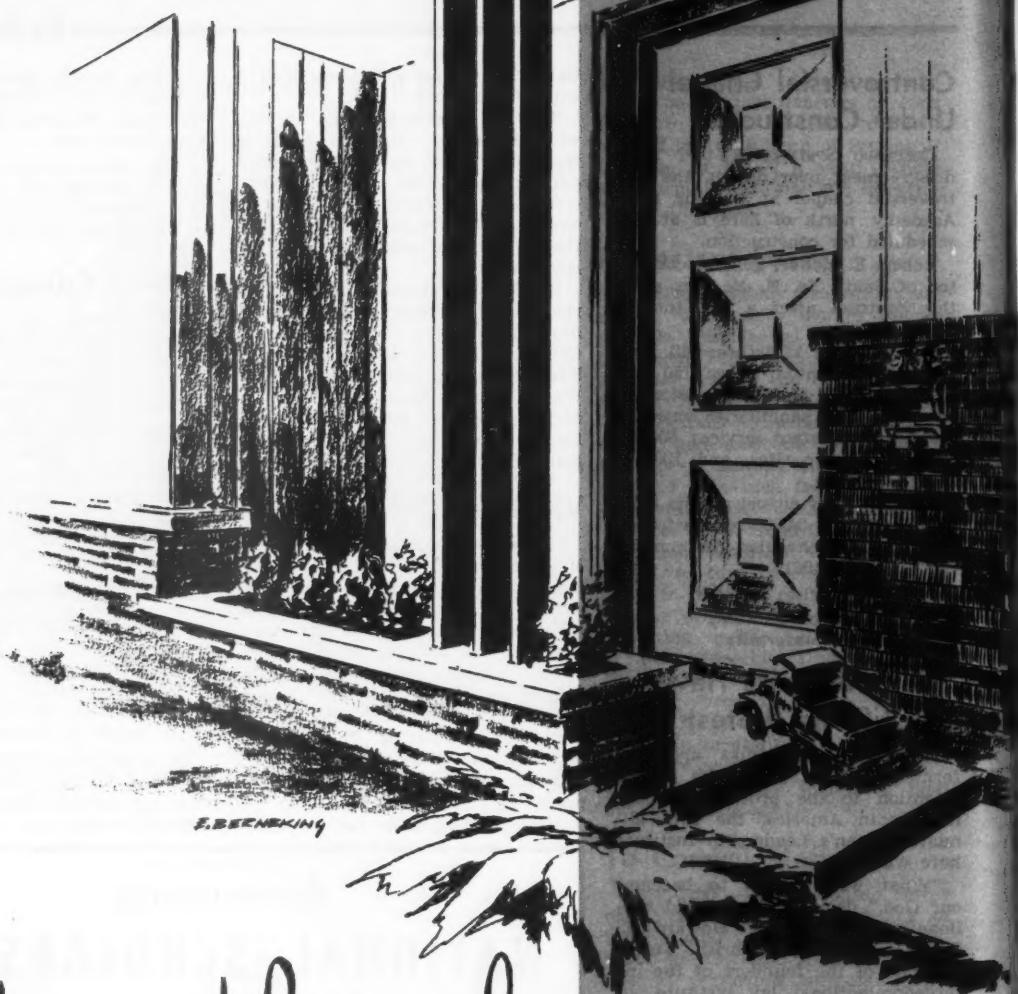
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Enter this house

by Lee Priestly

MARCY LUCAS glowed with pride as she looked from terrace to front door; from the garden beautiful with promise to the lines of roof and windows beautiful in fact.

"It's perfect," she said firmly. "A dream come true. Our dream house!"

"I don't like it all that much," John, her husband, said. "Neither do the kids."

"How can you say that?" Marcy protested. How could John dislike this house for which he had drawn the plans? "We've dreamed of building ever since we were married."

"That's what I keep telling myself," John said slowly. "But someplace between drawing board and key in the lock, the dream got downgraded."

"Oh, John, you're only feeling the artist's disappointment because you didn't translate all your dream into reality. A little something always gets lost. It's like the front elevations you draw for any house you design. The drawing is more beautiful than the finished product."

John bristled. "Are you saying my drawings mislead my clients?"

"Every artist does it," Marcy said patiently. "The artist sees the world through rose-colored

glasses, so naturally things don't actually look quite the same to people who don't have a pair of their own! We'll get used to the house now that we're living in it."

"Break it in like a new pair of shoes?"

"Go on to your office, John Lucas!" Marcy gave him a push that was half-playful, half-impatient. "I'm busy. A photographer-writer team from *Home Beautiful* is coming this afternoon so I want everything perfect. Then I must telephone the Garden Club to say we'll be happy to be featured on the next tour."

When John had gone Marcy followed the curve of the terrace that led so enticingly to the outdoor living room. She would relax a minute on the chaise posed against the shrubbery and think about those pictures for *Home Beautiful*. To be in those very slick pages was a distinction. . . . The chaise was gone. So was the one that should have invited a pause beside trickling water spilling into shallow pools.

Rounding the wall Marcy saw the strayed furniture. The first two were wheeled close to a third placed so its occupant could admire graceful plantings. But no one was admiring. Lying across the cushions on their stomachs three boys flailed the air with tanned arms and flutter-kicked with equally tanned legs.

One set halted. "Not like that unless you want to come in second to a winded turtle! Looky, do like so!"

"Looky yourself, Johnny Lucas," Marcy pulled at an arm attached to her eldest. "And do like so! Get those chaises back where they belong. We didn't pay a fortune for a garden design to have it scrambled the first week."

"Aw, Ma, we got to practice for the swim meet." Johnny grinned placatingly. "We'll shag the chairs back after, huh?"

"Now," said Marcy crisply. "On the double."

Wearing the blank faces with which youth meets the unreason of grownups, the boys piled off and trundled the chaises back. Marcy felt forebearing that she didn't call attention to the crookedness or the wheel gouges in the gravel. She would come back later. . . .

She progressed to the terrace door picking up two books and a sweat shirt decking a potted shrub. By the time she banished Chris and Libby and their welter of mud pie equipment to the screened play yard, the older boys had disappeared. She hoped they hadn't gone to Carl's house. There was seldom an adult there—

Now Chris and Libby were back again. "Mama, we want to play here," they said, "where you are. It's . . . far back there."

"Nonsense!" Marcy's voice sounded sharp even to her own ears. "That's the nicest play area in this block. Go on, now, and take those spoons with you."

Marcy ranged through the new house like an efficient whirlwind. She twitched chairs into stern

alignment, policed table tops, plumped pillows and shuffled paper dolls and toy soldiers and baseball gloves into drawers and shelves. "For goodness' sake, why have storage space if you don't use it?" she asked the empty house. She paired shoes in unnaturally neat closets, shelved books and stacked magazines in a careful pattern. By the time she reached her room and John's the house was in perfect order and Marcy was trembling with fatigue and indignation. Did no one else care about beauty and order?

Marcy sat down on her bed, her hand caressing the brocade spread around which the room had been decorated. She never touched its satiny weave without recalling that terrible Christmas when the spread had come in the packages sent from Japan while there was no word from the sender in Korea . . . those long anguished hours on her knees before the little Bible stand that had always been in their bedroom until they moved into this house. The decorator had thought the stand that had been Marcy's grandmother's "too quaint" for this room with its oriental motif—

Marcy sat very still, her fingers tracing the pattern of the brocade. Now she knew where the dream had gone awry.

Coming home that night John Lucas asked him-self again why there was no feeling of warmth, of welcome in this house—his eyes widened in surprise. The feeling of homecoming was suddenly here.

He smiled at the dump truck pulled up to the door but it was the noise that drew him around to the terrace. Johnny and friends, at ease on garden furniture that John recalled as belonging somewhere else, rendered a ukulele trio with more hope than harmony.

Squatting in the gravel path, Chris and Libby filled and emptied various containers in rapt absorption.

Marcy was not in kitchen or family room. John saluted a paper doll perched on the newel post and went up stairs. In their bedroom Marcy came, dust cloth in hand to receive his kiss.

John looked at the little Bible stand with affection. "I've missed that."

"I got it out of the store room this afternoon," Marcy said. "After I phoned the *Home Beautiful* team not to come, and put off the garden tour committee. No wonder this was no dream house! It was only a beautiful stage setting and I was becoming a sharp and selfish scold trying to keep it only that."

"Where love is and God is, there is home," John quoted softly. "And all we thought about was scientific storage and traffic patterns."

Marcy drew him to the little Bible stand and to his knees beside her. "We can make a new beginning, John."

Together they bowed their heads over their entwined hands and prayed, "Enter, dear Lord, this house. . . ."



"Where the Scriptures Speak . . ."

by the Editor

Scripture: Acts 21:27-39

HOW firm would you be in witness to your Christian faith if you were constantly in danger of being arrested? And, if those who were attempting to get you in trouble were your own flesh and blood, would you continue to testify? Both these conditions prevailed against Paul and he continued to preach Christ. He seems to have been determined to go to Jerusalem regardless of the cost. Being a Jew, converted to Christ, he could not give up the attempt to try to preserve the unity of the church as it concerned Jewish and Gentile Christians.

Paul had already been in Jerusalem at the time of the council regarding the question of Gentile Christians in Antioch. (Acts 15.) However, he seems to have been safe enough this time until "the Jews from Asia" began to stir up trouble. (Acts 21:27.) Paul had been in the temple, not to preach but to participate in a part of the Jewish ceremonial religion. In his own mind, he had worked out the relationship between the religion of his fathers and the religion of Christ. He did not see why others should not do the same as he had done.

These Jews from Asia Minor must not have been Christian Jews, but they knew what Paul had been doing in the cities of Asia Minor during his missionary tours. They claimed that he was "teaching men everywhere against the people and the law" and the temple. (Verse 28.) It did not do Paul any good to keep parts of the law, so far as they were concerned. Also, they had

seen Trophimus with Paul, and "they supposed that Paul had brought him into the temple." (Verse 29.) This verse appears after the statement that they had already accused Paul of bringing "Greeks into the temple."

It seems unlikely that Paul would have taken this Ephesian into the temple, certainly not into the Holy Place, since there was a court of the Gentiles in which he would have been permitted.

The accusers accomplished their purpose. "All the city was aroused." (Verse 30.) And they dragged Paul out and tried to kill him. (Verse 31.) Then the law stepped into the picture. This would have been one more of the many times when Roman soldiers were perplexed at the internal troubles among the Jews. The actions of the cohort, the officer in charge, shows that he wanted to keep the peace and also to give each citizen a fair chance.

He had Paul arrested and "inquired who he was and what he had done." (Verse 33.) Not waiting to let Paul answer for himself, the crowd began to shout in answer to the question. Like all such crowds, "some . . . shouted one thing, some another." (Verse 34.)

This situation again reminds us of that which faced Jesus during the last days of his earthly life, as the mob cried, "Away with him!" (Verse 36.) This is not the first nor the last crowd determined to have its way. They were no longer interested in the truth nor in justice. They did not understand, and they did not want to understand, Paul's position in regard to religion.

Although the tribune had not

been able to "learn the facts because of the uproar" he seems to have gotten the impression that Paul was an Egyptian "who recently stirred up a revolt." (Verse 38.) Therefore, he was surprised when Paul asked to speak, and made his request in the Greek language.

Probably the reply that Paul gave was just as surprising. He informed the tribune that he was a Jew, from Tarsus in Cilicia. As he did on at least two other occasions, Paul added the fact that he was "a citizen of no mean city." (Verse 39.) He was not against using the truth in order to get a hearing, even if it sounded a little like boasting.

In the face of all the experiences Paul had had in these moments, what would you suppose that he would ask permission to do? Would he ask the Roman soldiers to hide him, to sneak him out of the city in the dark of night or to arrest his accusers? What Paul requested was none of these; he said, "Let me speak to the people." (Verse 39.) Why did not he let well enough alone?

For him to live was Christ, as he put it on one occasion.

The gospel of Christ was doing what the law of Moses had not done; it was making Jew and Gentile one. Paul was testimony to this fact in his own person. His one great hope in life was to get the Jerusalem Jews and Jewish Christians to believe this. For this cause he came to Jerusalem to speak. Danger was a word which was not in Paul's vocabulary.

Some Christians in our own time have been as courageous.

Witnessing



Meaning for Today

by Herschell H. Richmond

Whether those of us who have never had to suffer for our faith would be included in such a list is the basic question that ought to be considered in this lesson today.

The Scripture

Acts 21:27-39

27 When the seven days were almost completed, the Jews from Asia, who had seen him in the temple, stirred up all the crowd, and laid hands on him, 28 crying out, "Men of Israel, help! This is the man who is teaching men everywhere against the people and the law and this place; moreover he also brought Greeks into the temple, and he has defiled this holy place." 29 For they had previously seen Trophimus the Ephesian with him in the city, and they supposed that Paul had brought him into the temple. 30 Then all the city was aroused, and the people ran together; they seized Paul and dragged him out of the temple, and at once the gates were shut. 31 And as they were trying to kill him, word came to the tribune of the cohort that all Jerusalem was in confusion. 32 He at once took soldiers and centurions, and ran down to them; and when they saw the tribune and the soldiers, they stopped beating Paul. 33 Then the tribune came up and arrested him, and ordered him to be bound with two chains. He inquired who he was and what he had done. 34 Some in the crowd shouted one thing, some another; and as he could not learn the facts because of the uproar, he ordered him to be brought into the barracks. 35 And when he came to the steps, he was actually carried by the soldiers because of the violence of the crowd; 36 for the mob of the people followed, crying, "Away with him!" 37 As Paul was about to be brought into the barracks, he said to the tribune, "May I say something to you?" And he said, "Do you know Greek? 38 Are you not the Egyptian, then, who recently stirred up a revolt and led the four thousand men of the Assassins out into the wilderness?" 39 Paul replied, "I am a Jew, from Tarsus in Cilicia, a citizen of no mean city; I beg you, let me speak to the people."

MOST of us sense a sharp contrast between Paul's witness and our own. In his relentless conquest for Christ the apostle presents an example of daring and courage. Compared to him our lives appear rather drab and insipid.

Even though we may aspire to be equally fearless, we are seldom able to muster the courage to give an aggressive witness for our faith.

Why should our witness be so timid? Is it that we are not sure of what we stand for, or do we lack the courage to take a Christian stand? When we rise to sing, "I Would Be True," we express more of a longing than a boast. To the phrase, "I would be brave," candor compels us to add, "but I am not." Where does a Christian find the courage to witness fearlessly for his faith? Our study of Paul reveals at least four aspects of his commitment which impart courage.

First, Paul's faith was derived from personal experience. He knew whom he believed. His was a belief in God, not about God. His faith was meaningful, not simply useful. It was based on conviction, not merely convention. To Paul faith in Christ gave him not just a set of principles to live by, but a dynamic purpose to live for.

Second, knowing whom he believed as well as what he believed, Paul felt a genuine compulsion to share his faith. His commitment led to a disciplined life. Submitting his life fully to Christ, the apostle discovered a joy and satisfaction which was only

heightened when he shared it.

One of the memorable experiences of my own ministry was counseling with an alcoholic. In spite of his determination to stay sober, he frequently "slipped." After he had attended several meetings of Alcoholics Anonymous he discovered that "there was something spiritual" about those sessions. Then he came to realize that some of the members of A. A. were there not only to receive help, but also to give help! Now that they had their own problem under control, they still identified themselves with the group in order to give a redemptive witness of hope and encouragement.

Third, Paul was willing to face grave peril in order to testify to his faith. In today's lesson he dared to appear at Jerusalem in the hope of reconciling the Jewish and Gentile factions in the church. Racial tension is a world problem in our time, and Christians have ample opportunity to witness to "the offense and healing" of our faith.

Are we moderns willing to risk abuse for the gospel? Would the church consent to give up some of its prestige and security to speak out in judgment on social issues? God gives courage when we tackle a task which requires it.

Finally, Paul found courage for Christian witnessing when he followed the example of Jesus. Such courage may well be ours when we find the grace to "empty ourselves" and take the "form of a servant" in our present society.

Equality in the United States

by Robert A. Fangmeier



Alexis De Tocqueville found equality a dominating characteristic of the 19th century in the United States. The yardstick by which this Frenchman admired our country, of course, was one of the aristocracy and feudalism of a Europe only freshly delivered from Napoleon. The America of the 1820's and 30's was a contrast with its unlimited geographical frontiers and remarkable degree of political equality and social mobility.

The pockets of inequality which existed in the early 1800's were not unnoticed by De Tocqueville. The disinherited American Indian and African slave were too obviously a contradiction in a democracy where "all men were created equal" and "endowed by their Creator with certain unalienable Rights." But any observer of this vital new democratic experiment would probably have forecast that these inequalities would soon vanish.

De Tocqueville probably would have been astonished that more than a 130 years after his visit ugly remnants of these two pockets of inequality still exist. The American Indian, stranded somewhere between a Government ward and full citizenship, is an embarrassment, usually out of sight and therefore out of mind.

The Bureau of Indian Affairs is charged with administering Reservations and the evolution of the Indian from the reservation into full American citizenship. Unfortunately this process has been painfully slow and, except for spurts of interest by American churchmen, largely ignored by latter-day Americans. For Christians concerned about equality it can hardly escape being an item of primary concern in the 1960's.

* * *

Currently there are pending before Congress proposals to increase opportunities for some 385,000 Indians. In 1960 Congress will con-

sider legislation to appropriate \$20 million for industrial development near reservations (S. 953), and grant some 18 tribes title to about 350,000 acres of submarginal land (H. R. 8115, S. 2345, S. 2346).

The Department of the Interior has asked Congress to add \$15 million to the Indian Revolving Loan Fund so that more tribes can be helped to consolidate land holdings.

The heritage of slavery likewise still exists. Unlike the American Indian the Negro in the United States, as a free man, is very much politically relevant. In education, employment, voting and housing he is demanding equal opportunities. In 1954 the Supreme Court Decision outlawed segregation in public school education and in 1957 the Congress passed the first civil rights legislation since the Reconstruction period, 82 years previous.

The election year 1960 is likely to provide some new and far-reaching developments in the field of civil rights. The U. S. Senate already has scheduled debate on civil rights matters for February 15, the day after Race Relations Sunday is observed in our churches.

This is early enough in the session so that a filibuster by Southern Senators cannot prevent the passage of some type of legislation. Most controversial among the proposals to be considered is one that would set up temporary Federal Voting Registrars in those Southern communities which refuse to register Negroes.

The proposal to send Federal Voting Registrars into Southern communities was made by the Civil Rights Commission, established by the 1957 Act. The Commission reported that in 1956 only about 25 per cent of the nearly 5 million Negroes in the South were registered as compared to about 60 percent of voting-age Southern whites.

Studies showed that discrimination against Negroes was more pro-

nounced in rural areas where they constitute a large proportion of the population. A more favorable attitude was found in larger cities and in those rural areas with a low percentage of Negroes.

The Commission statistics indicated that there were 158 counties in 11 states where 50 per cent or more of the population is Negro. In 16 of these counties not a single Negro was registered and in 49 others less than 5 per cent of the voting-age Negroes were registered. Federal Voting Registrars would be sent into such communities if local registrars refused to register qualified Negro voters.

While the Commission's voting proposal will surely become the center of attention in Congress, a milder effort in this area already approved by the House Judiciary Committee would require election officials to preserve their records for two years and permit inspection by the Department of Justice.

In addition the Committee's Civil Rights Bill would: (1) make interference by threats or violence with court-ordered school desegregation decrees a Federal crime; (2) extend the life of the Civil Rights Commission for two years; (3) make it a federal crime to flee across state lines to avoid prosecution for bombing any building or vehicle; and (4) authorize the government to provide educational facilities for children of military personnel in cities where the public schools were closed to avoid integration.

The likelihood of some type of civil rights legislation in 1960 indicates something of the momentum of the drive to eradicate inequality in the field of political and civil rights. De Tocqueville probably would have said "and not too soon," because you are the people who said in 1776 "We hold these truths to be self-evident, that all men are created equal . . ."

NEWS

of the Brotherhood

\$550,000 in Aid

INDIANAPOLIS, IND., Feb. 2, 1960

—Christian Churches (Disciples of Christ) in the U.S. and Canada will seek to raise \$550,000 for world relief, ecumenical and intra-church outreach causes this month.

The annual appeal, known as the Week of Compassion, will begin Feb. 21 and will encompass the entire brotherhood of 8,000 churches.

It includes contributions to the annual "One Great Hour of Sharing" effort of Protestant and Eastern Orthodox churches to be held in March.

Among those needs to be met by the Week of Compassion are \$413,500 for relief work, both through Disciples agencies and those of the World Council of Churches and Church World Service, an agency of the National Council of Christian Churches. Also included are funds for military veterans services, reserve chaplains and promotional expenses for the One Great Hour of Sharing program.

Unified Promotion, the Disciples' fund-raising agency, is directing the appeal under the leadership of Dr. Spencer Austin, executive secretary. The theme of the 1960 observance is "Love Endures."

This is the 17th year the Week of Compassion has been observed. Last year, more than a half-million dollars was raised.

Mobilizing for Decade Advocated by Lair

DES MOINES, IOWA—The president of the International Convention has urged the churches to mobilize resources in order to realize their potential for the "program of advance" of the Decade of Decision.

Writing in the *Christian News*, monthly periodical of the Iowa Society of Christian Churches, Loren E. Lair listed four characteristics of the Decade of Decision:

- (1) A test of our organizational maturity as a people.
- (2) A testimony of our ability to mobilize our program and financial resources for the whole task of winning the whole world for Christ.
- (3) A measure of our faith that the church and the Disciples have a mission to fulfill and that we can fulfill this mission if we real-

ize our potential.

(4) A witness of our commitment to God and the Church.

"If we fulfill these things," Dr. Lair added, "then, indeed, the period of 1960-70 will be a Decade of Decision for the Disciples of Christ. Our prayers and our hopes are that we shall measure up in every respect."

Dr. Lair is the editor of the *Christian News* and executive secretary for the Iowa Society of Christian Churches.

"Pressing On"

Decade of Decision

INDIANAPOLIS—Christian Churches (Disciples of Christ), cautioned by leaders about "just building better barns," completed plans here this week for an ambitious program of advance in the 1960's.

Challenged to make the next ten years a "Decade of Decision," representatives wrapped up plans for an unparalleled effort in Christian service through the world. Goals include the establishment of 1,500 new churches in the U.S., and the budgeting of some \$275,000,000 for the work.

At the same time these economic needs were cited, the program planners warned of the danger that churches will "just build better barns"; bigger sanctuaries, more and larger educational structures, greater numbers of missions, etc., without understanding the deeper foundations of spiritual nurture and courage needed to advance God's message of love and hope in this shaky world.

Disciples launch the 10-year program on July 1. Heralded as the "Decade of Decision" it will involve churches in 14 nations with more than two million adult members.

Member churches will attempt a bold program of involvement, reaching into every area of life, in a concrete labor for world peace and the improvement of living conditions for mankind.

CORRECTION. In the Feb. 7 issue Wilbur C. Parry, author of the lead article, "The Church Reaches Out Its Hand," was not identified. Mr. Parry, a Disciple, is assistant general secretary for the National Council of Churches of Christ in the U.S.A., New York.

First Church Provides Nucleus of 21

New Hawaiian Church

HONOLULU—First Christian Church here has given 21 members to form the nucleus of the Windward Christian Church of Kailua, Hawaii.

The invitation was extended by the pastor of the First Christian Church in the middle of its morning worship.

Dr. Hugh J. Williams of Pasadena, minister of visitation of Central Church there and former missionary, is serving as organizing pastor. He began his duties in Hawaii, Jan. 24. The new church hopes to call a resident pastor soon.

From a congregation of 207 and a membership of 253, these 21 made a number of visible vacancies in the sanctuary. There was a real spirit of dedication and commitment on the part of those going and those remaining.

Sunday, Jan. 17, the Windward Church began morning worship in the YMCA building which adjoins the property recently purchased by the Committee on Military and Veterans Services of The United Christian Missionary Society.

The Windward Christian Church is the culmination of long-held dreams and hopes of the First Christian Church.

The new congregation is being sponsored by First Church and the Committee on Military and Veterans Services of The United Christian Missionary Society. Last October, Russell Hensley, director of church development for Southern California, took leadership in the organization of the new congregation, on behalf of the Committee on Military and Veterans Services.

First Christian has virtually stood alone in Hawaii as an active church of the Disciples of Christ. Last year over one thousand visitors shared in its worship and enjoyed the hospitality of "The Friendly Church."

This new church continues to request the prayers of the brotherhood. The Lord has richly blessed its inception, and especially with the rapid growth on the Windward side of Hawaii, the Church has a very bright future.—GEORGE A. JACOBS



Dr. Hugh J. Williams

For Nine Years President of
William Woods College

T. T. Swearingen Named Texas Executive

FORT WORTH, February 2.—Dr. Tilford T. Swearingen, president of William Woods College in Fulton, Mo., since 1951, has been named executive director of the Texas Board of Christian Churches.

His appointment to the top executive position among Texas Christian Churches was announced by Dr. Dudley Strain, president of the state board and minister of the First Christian Church in Lubbock.

President of William Woods for nine years, Dr. Swearingen will assume duties at the Fort Worth headquarters office of the TBCC about March 15.

He will deliver an inaugural address in the opening session of the 73rd annual assembly of the Texas Convention of Christian Churches, April 27, in Lubbock.

A minister for 35 years, Dr. Swearingen has served as a national executive in Christian education for his communion and for an inter-denominational agency and has held important pastorates among the Christian Churches.

He will head an organization that provides churches specialized services in areas ranging from Christian education to church development.

Dr. G. Nimmo Goldston, director of men's work for the TBCC, is serving as interim chief executive.

Before he became president of William Woods College, a two-year Disciple-related school for women, in 1951, Dr. Swearingen was for three years minister of Oak Park Christian Church in Kansas City, Mo.

For 12 years a staff member of the United Christian Missionary Society, he served as director of youth work in 1932-36, director of leadership training and curriculum development in 1936-41 and executive secretary of the department of religious education in 1936-1941.

He was minister of the First Christian Church in Wilson, N. C., in 1941-45.

Reared in Missouri, Dr. Swearingen earned B.A. and M.A. degrees from Phillips University in Enid, Okla. Phillips University awarded



T. T. Swearingen; new state secretary in Texas.

him an honorary doctor of divinity degree in 1937.

Dr. and Mrs. Swearingen have one son, Robert K. Swearingen of Indianapolis, Ind.

New Look at Bethany



THE NEWLY REMODELED CHANCEL of Bethany Church, Evansville, Ind.; the \$15,000 rebuilding and re-decorating involved the relocation of the baptistry, new paneling, carpeting, chancel furniture and lighting fixtures. Bethany, an old church in the community, is close to the inner city and the congregation decided to "stay put" and minister to its community.

THE FIRST CHRISTIAN CHURCH
CIMARRON, KANSAS
Membership, 175—Parsonage
Need full-time minister
Correspond: DAVID E. KOEHN
Cimarron, Kansas

Harsh Brown To
St. Louis Mission

City Missionary

ST. LOUIS—Continuing a cooperative relationship between the Christian Churches of St. Louis and the Evangelical and Reformed (United Church of Christ) body, Disciples have named Harsh J. Brown as minister of the Fellowship Center Church.

Fellowship Center is an inner city mission sponsored by the Evangelical and Reformed Churches of St. Louis and located near a mammoth interracial housing area. Mr. Brown began his work in St. Louis Jan. 15.

Disciples share in the project through the Disciples Council of Greater St. Louis in order to witness to the importance of bringing Christ's love to people of all economic levels, according to W. Elbert Starn, executive secretary of the Disciples Council.

For the past five years Mr. Brown has been director of the All Peoples Christian Church and Community Center in Los Angeles.

In his new position Mr. Brown is supported financially by the 20 Christian Churches in the Metropolitan St. Louis area through the Disciples Council. Brown is a graduate of Chapman College, Orange, Calif., and Brite College of the Bible.

R. C. Abram Dies

COLUMBIA, Mo.—R. C. Abram, 86, long-time college teacher and preacher, died Jan. 21.

Professor Abram came to Columbia in 1912 and in 1918 joined the faculty of Christian College as the teacher of Bible and psychology.

He was on the faculty of the college for 40 years and was a popular and much beloved teacher of many generations of college girls.

He had been in education, either going to school or teaching, for 69 years. He was an ordained minister and had preached for many mid-Missouri churches. He is survived by Mrs. Abram, to whom he was married in 1903.

Funeral services were conducted in Columbia Jan. 24, C. E. Lemmon officiating.—C. E. LEMMON

NEWS

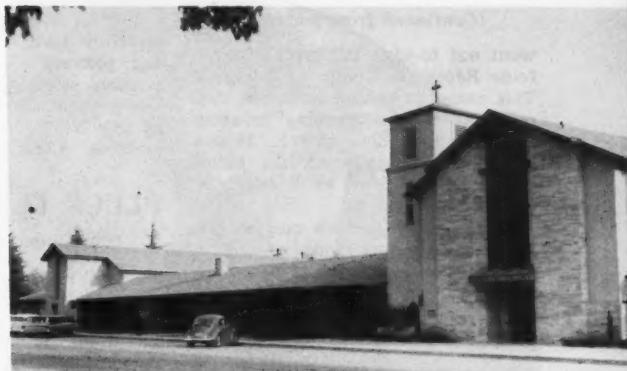
in focus

Honors for a Teacher



MRS. CLARA VAN MATRE, who has been a church school teacher for 58 years, was honored recently with the presentation of a Bible by the Fellowship Class of First Christian Church, Elsberry, Mo. She taught in the church schools of Hamilton Avenue and Union Avenue churches in St. Louis. Charles Peters is pastor of First Church here.

Fourth Unit at Chico, California



FIRST CHRISTIAN CHURCH, Chico, Calif., dedicated the fourth unit (far left), Koinonia Hall, of their extended building program. Wesley P. Ford, pastor, Central Christian, Pasadena, Calif., and Stuart LeRoy Anderson, president, Pacific School of Religion, Berkeley, Calif., were special speakers for the occasion. Koinonia Hall consists of three classrooms, library and visual aids room, modern kitchen, auditorium and parlor. Glenn E. Riddell is pastor of the church.

Laying Cornerstone



CORNERSTONE-LAYING services were held in Louisville, Ky., Nov. 8 for the Suburban Christian Church. Jonas Berkey, pastor, watches as Mrs. Berkey places documents in the cornerstone box.

Construction Contract in Kansas City



TRUSTEES of Oak Park Christian Church, Kansas City, Mo., sign the building contract for the first unit of their new plant to be known as Red Bridge Christian Church. Pictured (from left standing) Wayne Snyder, Jack Tolin, Sam Campbell, Heath Cowan; (from left seated) Roy Housh and Leonard Jackson. The first unit will contain ten classrooms, a kitchen, church offices, and a fellowship hall seating 480. The cost will be about \$214,000.00. Thomas E. Pletcher is the minister.

WORLD REFUGEE YEAR

(Continued from page 5.)

went out to visit the large Marienfelde Reception Camp for refugees. This camp is located near the first point at which incoming refugees from the East Zone arrive. It is a large "city" of barrack-like buildings each identified by a letter of the alphabet.

At the gate we were met by our nice looking young guide, who asked us to take no pictures of people in the camp. If such photos got into the wrong hands it could mean danger to their relatives back home. In one house we were told that since 1948, 1.7 million people have come from Soviet Germany. Ninety-two other camps in West Berlin were once used but the 200 to 300 refugees a day who are still coming can all be cared for at Marienfelde until they are sent on, which sometimes is a period of from two to three weeks. They told us that 900 beds are stored in caves and attics in case of an emergency. The number fluctuates, but there were 2,500 refugees in camp when we were there.

Our guide said he and the members of the reception committees were all refugees. Each incoming refugee is registered at the gate, given a medical examination and as soon as possible goes before a committee of three allied persons (American, British and French). The decision of whether he will be accepted requires a unanimous vote.

Few are rejected. These who are rejected are usually of a low type—known criminals or revolutionaries, anti-social or mental cases. In obvious criminal cases, East and West police forces do cooperate, meeting on the border to exchange papers and prisoners.

In CIMADE at Paris, we Disciples have a fraternal worker, William Nottingham. Working with Hilfswerk, a relief agency of German Protestant churches, and with CIMADE at Marienfelde is our Garlan Hoskin. Our social welfare work camp committee of the United Christian Missionary Society has recently approved a Japanese couple, Mr. and Mrs. Hirayama, to work here also. Week of Compassion supports these fraternal workers.

The method of CIMADE is to be as close as possible to the people they serve, to live with them in the fullest possible measure, in such a way that their services never take on the paternalistic flavor of charity coming from "outside." To fulfill this kind of calling, to truly love and suffer with the disinherited, is to first of all, make oneself deserving of love. There is no nationality

in prayers, no borders to limit compassion.

In this World Refugee Year, let us truly love with our money and our prayers. The Week of Compassion offers us the way we as Disciples of Christ may participate in the World Refugee Year. Love endures. Love never fails.

PLUCK IT OUT—

(Continued from page 10.)

physical eye does not give proper vision, I go to the optometrist for help or to an eye specialist for an operation. So should man go to the Master Physician for help when his spiritual vision is impaired by the color of a man's skin.

Let us consider this. A little baby was born blind on the mission field of Africa. His white parents were stricken with disease and died shortly afterward. Many years passed before other missionaries came to take over the work left by the deceased missionaries.

The little baby left to the care of the native Christians never knew that the color of their skin was black. He only knew that he was loved and cared for by his foster parents who had taken him when his parents passed away. Only at the coming of the white missionaries from America did he learn the full story of his parents and that the color of his skin was white. Only when told that his skin was white and that of the natives was black did he know there was any difference between them.

Without sight, there was no difference. "If your eye causes you

to sin, pluck it out." (Mark 9:47.) "God is love . . . perfect love casts out fear." (1 John 4:16.)

The Book of Genesis, says, "And God saw everything that he had made, and behold, it was very good." (Genesis 1:31.) Prejudice says, "No!"

The Book of Malachi says, "Have we not all one father? Has not one God created us? Why then are we faithless to one another, profaning the covenant of our fathers?" (Malachi 2:10.) Prejudice says, "I have my doubts!"

The Book of Acts says, "Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him." (Acts 10:35.) And he made from one every nation of men to live on all the face of the earth." (Acts 17:26.) Prejudice says, "I'll disprove it."

Jesus says, "You shall love your neighbor as yourself." (Leviticus 19:18.) Prejudice says, "Who is my neighbor?"

When the church of our Lord Jesus Christ walks by on the other side of men who have been wounded by prejudice, even as the priest and Levite of old, and fails to come to grips with racial prejudice, then as truly as the sun rises in the East and sets in the West, so shall God "spew her out of his mouth." (Revelation 3:16.) "But if salt has lost its taste . . . it is no longer good for anything except to be thrown out and trodden under foot by men." (Matthew 5:13.)

Unless the church first plucks out the prejudice from her own eye, she will be no more than "a noisy gong or a clanging cymbal." (1 Corinthians 13:1.)

Brotherhood News

Seminary Lectures

INDIANAPOLIS—Ministers of the Christian Churches of Indiana were guests of Christian Theological Seminary here for the annual mid-winter retreat in conjunction with the seventeenth annual lecture series, featuring Dr. Cyrus H. Gordon, Feb. 16-17.

Guest minister for the retreat was Dr. Charles Ray Goff. Dr. Gordon, world famous archaeologist, educator, and lecturer, is professor of Near Eastern Studies and chairman of the department of Mediterranean Studies at Brandeis University.

Dr. Goff is minister of the famed Chicago Temple, a "skyscraper" church in the Loop which lifts its spire 568 feet above the street, the tallest church spire in the world. Chicago Temple is the oldest church in Chicago.

Officers for the Indiana Ministers'

Association are: Fred Sharp, Martinsville, president; J. T. Moore, Seymour, vice-president; and Donald B. Taylor, South Bend, secretary-treasurer.

On Governor's Committee

GREAT FALLS, MONT.—Glen A. Holman, state secretary for the Christian Churches of Montana, has been notified by Governor Aronson that he has been appointed to the Governor's Advisory Chaplaincy Committee.

The committee advises the Governor concerning the chaplaincy program in the state institutions. A full-time chaplaincy program has been established at the Industrial School for Boys in Miles City, the State Hospital at Warm Springs and the State Prison in Deer Lodge.

Part-time service is provided at the State Hospital in Galen.

NEWS CAPSULES •

✖ T. B. Imhoff, for 33 years pastor of Camp Washington Central Christian Church, CINCINNATI, OHIO, observed his fiftieth year in the Christian Church ministry recently. A graduate of Bethany College, Bethany, W. Va., Mr. Imhoff was ordained 50 years ago in the Old Bethany Church by Professor W. Taylor.

✖ First Christian Church, SANTA ANA, CALIF., held their annual Thank-offering campaign recently which resulted in sufficient money pledged to enable the church to attain its goal. Over 400 were present for the victory dinner.

✖ First Christian Church, LEBANON, KAN., observed the Christmas season with two special programs. A candlelight service titled "The Candles That Burnt at Bethlehem," written and directed by the pastor, J. A. Wilton, was presented Dec. 13 by the youth and children of the church. The choir gave a Christmas cantata on Dec. 20. Woman's Day was observed by the church on Dec. 6, with the women of the congregation conducting the entire service except the sermon. The church also cooperated with the county ministerial alliance in sponsoring a religious emphasis week in the schools of the county.

✖ Winslow Pope received the God and Country award at the Bethany Christian Church, DETROIT, MICH., recently. Scout Pope is a member of troop 453 and Scoutmaster Russell Westphal presented the candidate and Harry Finley represented the church in the ceremony. Kenneth Brady, pastor, was in charge of the service.

✖ First Christian Church, YATES CENTER, KAN., held a revival meeting last fall resulting in 26 additions, 21 by baptism. The average attendance for the two weeks' meeting was 162. Mr. and Mrs. Floyd Strater, from Davis Park Christian Church, Enid, Okla., served as evangelists. Carl Packard is minister of the Yates Center church.

✖ Chauncey R. Piety supplied the pulpit of First Christian Church, TRUTH OR CONSEQUENCES, N. M., the last five Sundays of 1959. There were seven additions to the church, three by baptism and four by transfer.

✖ W. Gerald Flinn, pastor of University Christian Church, W. HYATTSVILLE, MD., was recently honored for his 30 years in the Christian ministry. He was ordained in Perry, Iowa, and attended Drake University, Des Moines. Mr. Flinn has combined his work as a Christian minister with the additional responsibility of serving as Grand Lodge Representative of the International Association of Machinists.

✖ A week-end training school for teachers was held at the EDWARDSVILLE, KAN., Christian Church with the White and Bonner Springs congregations helping to sponsor the event. Five churches in west Wyandotte county were represented in an enrollment of 65. Forty-five teachers received class A accreditation. The school was directed by Don Dunn, pastor of the host church, and Lloyd Cox, director of Christian education for the Kansas Christian Missionary Society.



Are You "Looking Toward Marriage"? The new Bethany Youth Course is for you!

Many books are written on the subject of love and marriage, and they are always popular. But not many books are written in the Christian perspective of the subject, firmly grounded in Scripture and religious tradition. Here's one that is!

Well illustrated, the reading book for Vol. II, Part 3 of the Bethany Youth Curriculum is a frank, interesting discussion of all areas of friendship and close personal relationships out of which come attitudes toward marriage. The Christian approach is made to love, sex, marriage and building one's own home. The teacher's book and classbook, in weekly sessions, help students face up to the problems and questions they have in this area of intimate, human relationships. Written by William J. Jarman. Illustrated by Bettye Dukeminier Brown.

Pupil's book, 75 cents; teacher's edition, \$1.00; pupil's classbook, 25 cents

Order now for spring quarter classes of senior highs.

CHRISTIAN BOARD OF PUBLICATION

Box 179, St. Louis 66, Mo.

—“The Church and the Hairdresser”

by J. Warren Hastings

I CALLED at her home to thank her and her husband for a Christmas gift. She was sitting in a big chair with her crutches propped against the nearby wall. Her grey hair glistened under the strong electric light by which she was reading. As I entered the room she smiled and said: “I am glad to see you.”

“I am calling for several reasons,” I said. “I want to thank you for the box of delicious cookies which you gave us at Christmastime and I also want to tell you how much I appreciate your regular attendance at church.”

“It gave me great joy to be able to make a Christmas gift for you and your wife. You are two of my choice people. I wanted to give you something that I had prepared with my own hands. I am glad the cookies were good.

“As to coming to church regularly, I want to tell you that I feel I always have an appointment with God to meet him in church on Sunday mornings. I have to walk on crutches because of an arthritic condition. Sometimes as I move about, my suffering is intolerable. However, I never let anything keep me away from church.”

“Does the church appointment on Sunday mornings take pri-

mary place in your life?” I asked her.

“I have one other appointment that I never let anything hinder me from keeping and that is my weekly appointment with the hairdresser. No matter how I am feeling, how much I am suffering, how inconvenient it is, I always go to the hairdresser on Friday afternoon.

“I know I am no longer a young woman and I never was a beauty; but I feel that my trip to the hairdresser is absolutely necessary. It does something for me psychologically to have my hair washed and set. I come away from the hairdresser with a feeling of importance and mission in life. I cannot begin to describe to you what a visit to the hairdresser does for me.”

“I am bold enough to hope that in the spiritual field a visit to the church does as much for you as your visit to the hairdresser in the physical and psychological field does. People should leave a church service conscious of spiritual power coursing through their very beings.”

She nodded, took my hand in hers and with a beautiful smile upon her face said: “Visiting the church does more for me than any other visits that I make.”

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CHRISTIAN BOARD OF PUBLICATION, Box 179, St. Louis 66, Mo.

RELAX . . .

CREDENTIALS

This conversation was overheard at a fifth-birthday party on East End Avenue, in New York.

Boy: “I like you. Will you marry me when you grow up?”

Girl: “What grade are you in?”

—NEW YORKER

• • •

WRONG NUMBER

He called a moose
Forgot the rule.
Who'd like to buy
A nice dead mule?

—S. OMAR BARKER,
Sports Illustrated

• • •

It's easy to be an angel, when
nobody ruffles your feathers.

—PARTS PUPS, Atlanta

• • •

JET AGE

A colleague boarded a Boston-to-Los Angeles jet airliner. After the plane took off he heard a stewardess ask a lady if she wished to remove her coat.

“No, thanks,” the woman said.
“I’m getting off at Chicago.”

—MINNEAPOLIS SUNDAY
TRIBUNE



“Congratulations! Your wife has just delivered \$1,800 worth of healthy exemptions.”

Of Churches, Sects—

(Continued from page 9.)

or not. For example, anyone who says "The Roman Catholic Church" and "The Conservative Baptist sect" is affirming the validity of one and the invalidity of the other—whether he so intends or not.

In the Church of A.D. 60 to 70 there were two distinct churches loosely bound together by a common allegiance to Christ: the Church of the Jewish Christians, the Judaisers and the Gentile Church which in the beginning included many racial Jews.

The New Testament Church held both churches in loving—though often tension-troubled—unity. But in A.D. 180 the Gentile Church, having grown strong, excommunicated the solidly Jewish Church for the fault of being racially exclusive and not accepting pork-eating Christians from the Gentile Church! *We might profitably take note!* A strong church which classifies other churches as *sects* and *heretics* (save on the ground of denying the Lord) becomes ARROGANT and DIVISIVE.

Hence, while I may believe that the inclusive gathered church is better for *me* and you may believe that an exclusive gathered church is better for *you*, each of us can use these terms without scorn for the other and without passing judgment as to whether, in the sight of God, the inclusive or the exclusive is the "more valid" church. Those who belong to each will undoubtedly believe their own the better, more effective, more correct or more modern; but as good Christians they should not believe their own truly "church" or more "valid."

As Lesslie Newbigin says in *The Household of God*, whenever we judge a sister church (which believes in Jesus Christ as Lord and Saviour, the Bible as its scriptures, and manifests the fruit of the Spirit) to be invalid (i. e., a group, movement, sect or denomination) we are on dangerous ground.

Many Christians today share

our confusion as to what to call other Churches. Parties within each church, striving for their own ends, use many terminologies.

It is time for the Christian Church to develop a distinctive classification which fits both the American scene and the world scene, the older and the younger

UNQUOTE . . .

A supermarket is a place where you can find anything you want except the kids when you're ready to leave.

—F. G. KERNAN

DEATH is the starlit strip between the companionship of yesterday and the reunion of tomorrow.—Inscription on Mark Twain's Stone, Elmira, N. Y.

churches, our sisters on the left and on the right, and above all fits our heritage.

We want kindly names without a trace of arrogance in them. We want true names which accurately describe the varieties of Church we see.

We want unifying names, not divisive names.

We want names in line with the biblical fact that, given a common discipleship to Christ, important differences in belief and practice did not break the unity of the Church and did not lead Jerusalem to stigmatize Antioch and Corinth as sects or denominations.

The terms state churches and gathered churches are already in large use abroad. They will help us all as we seek a terminology which by its very use builds a truly Christian and biblical unity.

• Brotherhood News

Family Institute at Lufkin;
District Convention at Tyler

S. E. Texas News

JACKSONVILLE, TEXAS—First Christian Church, Lufkin, held a Christian Family Life Institute recently.

Richard Lentz, national director

of Christian family life, United Christian Missionary Society, and Frank Mabee, director of Christian Education, Texas Board of Christian Churches, served as leaders and resource personnel.

FIRST CHRISTIAN CHURCH, Tyler, was host to the District 14 Convention of Texas Christian Churches.

Dr. Wilbur Cramblet, president of Christian Board of Publication, St. Louis, Mo., was the featured speaker.

Loyal Northcott, host pastor, wrote and directed a dramatic presentation for the evening session on the theme of Christian literature. About 350 people attended the convention.

FIRST CHURCH, HENDERSON, is having a spiritual life emphasis during the period from Christmas to Easter. Entitled, "From the Cradle to the Cross," the program presents a complete study of the life of Christ. Dean Addington, minister, speaks on some incident in the life of Christ each Sunday morning and a movie from "The Living Bible" series is shown on Sunday evenings.

A FESTIVAL OF FAITH was held here by First Church on Nov. 24. J. E. Montgomery, Longview, was the speaker and Harold Hamlin, layman of the church, was master of ceremonies. Over \$7,000 was raised for the church's new buildings which are under construction.

TYLER'S FIRST CHURCH held its annual Thanksgiving banquet on Nov. 17. The proceeds of \$700 were given to Juliette Fowler Homes in Dallas. Guest speaker for the occasion was John C. Knowles, minister, First Church, Houston.—ROBERT D. MATHENY.

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TOWARD A BETTER CHURCH

by Samuel F. Pugh

When Old Ways Become Obsolete

THREE is danger that your church, or any church, may fall into the habit of doing things as they have always been done. In some congregations there is a strong resistance to change. Consequently the few who see the need for change may finally give up and either settle down to everlasting conformity or find a more progressive congregation where program is adapted to needs and circumstances.

We would make a plea for adaptation. We believe that circumstances sometimes make old patterns obsolete and that the

local church that resists change will itself become obsolete and seek to serve people who are no longer present.

Time was when very few women worked. It was easy for the women's groups of First Christian Church to meet in the afternoon. As most women joined the ranks of the employed, attendance decreased until finally the CWF meetings were scheduled for an evening hour, whereupon many former absentees became active again. A simple variation of schedule was made on the basis of changing conditions.

Again, "once upon a time," when most of the members of Second Church lived within a mile of the building, meetings were held on various evenings of the week. There was a committee, board or social group meeting every night of the week.

Now, scores of the members have moved to suburban areas and feel they cannot make so many trips to town for so many meetings. Consequently the church worked out a church night dinner program schedule whereby much of the church's work is concentrated into one evening and everyone feels both a sense of relief and the thrill of accomplishment.

Almost every local congregation faces tremendous changes in the habits of its people brought about by greater changes in society. Such trends as the increasing birthrate, the growing number of older persons, the added hours of leisure, the shifts in places of residence, the predominance of automobiles and good roads, the 24-hour factory schedule, the new freedom of

youth, the increase in the number of working women—all these are forcing every phase of society to rethink and to readjust. The church dare not be caught protecting the status quo merely for the sake of conformity.

It would be well for a church in the inner city to hold discussions whereby the members could face the specific problems that confront it as a congregation. There are other solutions than moving to the suburbs or putting locks on the church doors.

It is up to the members to evaluate the congregation's ministry to those who live in the downtown area and to create a program with such persons in mind, even though it may mean readjusting habits of forty years duration.

What of *your* church? Is there perhaps a need to make Sunday a day of church activities, as well as of worship? Would it serve more young people if CYF were held on Monday evening instead of Sunday? Could the teacher training class be held at the same time the church school classes meet? Should the chapel or sanctuary be kept open all night for persons whose work prevents their pausing to pray there in the daytime?

Is there need for an eight o'clock worship service on Sunday morning? Is there some way to serve the young people who cannot get to the church on Sunday night?

Are there methods being used by business, industry, science, education or government that might be adapted for use by the church?

Are there new concepts and emphases of which church leaders should be aware?

Does this congregation need to unite with another or become a part of a pastoral unity?

No pattern can be established for all. Each situation is different yet each congregation has within it enough Christian people to find its own answers. But let no congregation "die on the vine" merely because it has fallen in love with the status quo.

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Obituaries

Byron D. Clark

Byron D. Clark, 92, a Christian Church minister, died Dec. 18, 1959. Services were held Dec. 22 at Alvin, Texas, with A. E. Burns and Fred Millard, Christian Church ministers, in charge.

A native of Missouri, Mr. Clark attended Drake University, Des Moines, Iowa. He had been a resident of the Alvin community for over 50 years and during this time he served the Christian Churches in Alvin, Manvel, Arcadia and Rosenberg.

Mr. Clark retired from the active ministry at the age of 82. He is survived by a daughter, Mrs. F. R. Whitmore, Seattle, Wash.; two sons, Miles Clark, New Orleans, La., and Sidney Clark, St. Joseph, Mo. Burial was in the Alvin Confederate cemetery.

William L. McCaleb

William L. McCaleb, 83, died Nov. 9 at Heppner, Ore. A native of Virginia, he spent most of his life in Oregon. He served as city engineer in Condon, Ore., and roadmaster in Morrow County where many of the roads still used today were surveyed and constructed under his supervision.

Survivors include two sons, William L. Jr., of Roseburg, and Omer K. of Portland, Ore. Services were held at the Heppner Christian Church with Charles Knox, minister, officiating.

Mrs. O. H. Loomis

Mrs. O. H. (Pearl Bennett) Loomis, 75, died Nov. 24. She was the wife of Orven H. Loomis, Christian Church minister, presently serving the Amazonia and Antioch Christian Churches in Andrew county, Missouri.

Services were held Nov. 27 at the First Christian Church, Savannah, Mo., with Celi Swinehart and Fred Paxton, officiating.

Earle H. Biddle

Earle H. Biddle, pastor of the Christian Church, South Charleston, W. Va., died suddenly Jan. 5, 1960. Mr. Biddle is survived by his wife, Mrs. Alice Nutick Biddle; two daughters, Mrs. June Sinclair and Mrs. Anne Louise Mutholler; and a sister Mrs. T. B. Imhoff. One son, Earle Biddle Jr., was killed in action while serving with the United States First Marines on Okinawa.

George W. Brewster

George W. Brewster, 81, associate minister and elder of Westwood Hills Christian Church, Los Angeles, Calif., died Dec. 2.

He served for ten years as state secretary for the Northern California Christian Missionary Society and also served pastores in California including Healdsburg, San Jose, Palo Alto and Fresno.

He attended Eureka College, Eureka, Ill., and was the first and only graduate under Dean S. M. Jefferson of Berkeley Bible Seminary. Mr. Brewster spent 60 years in the Christian Church ministry.

Mrs. Orillas Grant White

Mrs. Orillas Grant (Lena) White, 82, died Nov. 14, at the home of her daughter, Mrs. John N. Adams in North Canton, Ohio.

Mrs. White was the daughter of Mr. and Mrs. Thomas N. Madden. Mr. Madden was a prominent early-day Christian Church minister. Mrs. White was among the members of the first board of managers of the United Christian Missionary Society and served several years as a leader in the Christian Woman's Board of Missions.

She was an officer in the Bethany Improvement Association, the organization which first aroused interest in the historical treasures of Bethany College.

Mrs. White is survived by her husband, one son, one daughter, six sisters and two brothers.

Frank Shane

Frank Shane, retired Christian Church minister, and member of Central Christian Church, Springfield, Mo., died Dec. 25.

Memorial services were conducted Dec. 28 at the church with Joe C. Detamore, pastor, officiating. He is survived by Mrs. Shane and other members of his family.

Mrs. Pearle Deerwester Darling

Mrs. Pearle Deerwester Darling, 87, died Dec. 27 at her home in Bellingham, Wash.

Her main work was in the First Christian Church, where she served for many years as choir director and teacher of the Bethany Class. She was deaconess emeritus of the church and during her lifetime served the brotherhood in many responsible and honorary positions.

She helped to organize the Bellingham Woman's Music Club, served as an officer of the State Federa-

tion of Music Clubs and took an active part in YWCA work.

Dr. Hugh A. McColl

Dr. Hugh Alexander McColl, Windsor, Ontario, died Dec. 24, 1959, at the age of 86. He had been retired for about ten years.

His wife, Mary A. McColl, to whom he was married for 57 years, survives along with the two sons, Duncan D. McColl, minister of First Christian Church, Pontiac, Mich., and Donald K. McColl, minister of Hillside Christian Church, Wichita, Kan.

Dr. McColl was an officer in the Giles Boulevard Christian Church in Windsor for 45 years and an elder emeritus at the time of his death.

W. M. C. Dickson

Winston M. C. Dickson, 87, died Nov. 28, 1959. He was a charter member and life-long worker of Grove Street Christian Church, Houston, Texas.

Mr. Dickson attended Tillotson College, Austin Texas; Pomona College, Claremont, Calif.; and took his law courses in Boston and Harvard Universities where he received his J. B. and J. M. degrees.

He taught school in Texas for several years and was a practicing attorney in Houston until the time of his death. He was married to the former Marie Brown of Houston who died in 1942.

He is survived by two brothers: D. M. Dickson of Crockett, Texas; Grover A. Dickson, San Diego, Calif.; two sisters, Mrs. S. E. Barrett and Mrs. B. B. Lenard of San Augustine, Texas. His nephew, Emmett Dickson, Indianapolis, Ind., is executive secretary of the National Christian Missionary Convention.

Miss May V. Rickard

Miss May V. Rickard, 87, died Jan. 1, 1960. She was born in Plymouth, Pa., graduated from Plymouth high school and West Chester Teachers College and for a number of years taught school in Plymouth.

She was a life-long member of the Christian Church in Plymouth and at the time of her death was still a member of the board of deaconesses. Only a few weeks before her death she retired as missionary treasurer for the church.

Miss Rickard was interested in the total program of the Christian Churches in Pennsylvania, serving in many capacities in the areas of missions and Christian education. She was a familiar figure in district and state conventions and remained active until a few weeks before her death.

Mrs. W. H. Case

Mrs. W. H. Case, 75, life-long member of the Christian Church in Elkland, Mo., died on Nov. 11, 1959.

Mrs. Case, whose forebears were charter members and helped to build the Elkland church, had been a member since the age of nine. She was widely known throughout the area for her devotion and loyalty to the brotherhood and its missionary program.

NEWS CAPSULES . . .

■ Agricultural and church groups cooperated in the sponsorship of the annual Town and Country Church Institute at the Memorial Student Union, University of Missouri, Columbia, Feb. 1-3. Institute speakers were: True D. Morse, under secretary of agriculture, Washington, D. C.; Earl C. Brewer, professor of rural sociology, Candler School of Theology, Emory University, Georgia, and V. A. MacNeill, executive secretary, Illinois Council of Churches. The theme of the institute was "Rebuilding the Church in Town and Country Through People, Land and Churches."

■ Park Christian Church, New Albany, Ind., reports four additions Nov. 22, making 725 added to the church during the 16-year pastorate of R. T. Crowe. Charles L. Rice has joined the staff as youth director.

■ First Christian Church, Stanford, Ky., is observing its 125th anniversary by having every living former pastor to preach at a regular morning worship service. Hampton Adams preached Sept. 13, Benton B. Miller Nov. 22 and C. N. Barnette Dec. 13. E. Tipton Carroll is scheduled to preach in January, Ralph Saunders during February, Daniel

S. Packard in March and Elmore Ryle in April.

■ Fiftieth Anniversary homecoming for First Church, Philipsburg, Pa., was observed in the fall. The speaker was Clarence H. Schnars, minister of Mt. Lebanon Christian Church, Pittsburgh, Pa. Mr. and Mrs. Schnars are natives of Philipsburg. Several former ministers, "Timothys" and old timers were present and recognized during the day.

■ Dr. J. Allen Watson, director of development at Bethany College, Bethany, W. Va., was the featured speaker Sept. 20 at Danforth United Church of Christ, Syracuse, N. Y. The occasion was meeting of Christian Churches located in Central District of New York state. Chester A. Sillars, executive secretary of Northeastern Area Christian Churches, also spoke.

■ Neil White, deacon in the Akron, Ohio, High Street Christian Church, has resigned his position as a chemical engineer for the Goodyear Tire & Rubber Co., to enter the ministry. He will enroll in the seminary at Oberlin, Ohio, and also serve as pastor of the newly organized Christian Church at Twinsburg, Ohio. Mr. White has a degree in engineering from Tri-State College and a master's degree from the University of Akron. He has been with Goodyear for the past five years.

■ The youth of Garfield Memorial Church of Christ, Gibsonburg, Ohio, conducted special Christmas Eve services under the leadership of James Garn, Pearl Crispin and Sandra Fox. Gifts were presented to Neva Myers and Elvin Stults for guidance given to the youth. Also during December two youth classes, taught by Neva Myers and Rhoda Garn, conducted the opening services for the church school.

■ Robert G. Storey, member of Central Christian Church, Dallas, Texas, was given the Human Relations Award of the Southwest Regional Advisory Board of the Anti-Defamation League of B'nai B'rith. Dr. Storey is dean emeritus of Southern Methodist University Law School and has served as president of Dallas Bar Association, Texas Bar Association and American Bar Association. He served in World Wars I and II and was a member of the U.S. executive trial counsel during the Nuremberg trials in Germany.

■ A Christmas Eve communion service was held at Hamilton Avenue Christian Church, St. Louis, Mo., under the direction of Hillis Johnson and presented almost entirely by the youth of the church. The choir, composed of young people, led the congregation in singing and others who participated included Lawrence Mendoza, Jr., Richard Ulman, Patricia Ghormley, Carla Beahan, Richard Bratton and the pastor, Paul M. Balman.

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Long-needed Study

A Philosophy of Adult Christian Education. By David J. Ernsberger. The Westminster Press, 172 pages. \$3.75.

This is a book that should have been written long ago. Much attention has been given to the philosophy of Christian education in general—and to children's work and youth work in particular—but the Christian education of adults has been sadly neglected. This book puts the emphasis where it belongs: with adults who make the policy decisions of the church, set the standards of family life, and plan and execute the church program.

While it is true that children and youth are the church of tomorrow, adults are the church of today. Because of sheer numbers and strategic importance in the life of the church, Christian education of adults should have priority and will pay greater dividends. The author points out that parents are the child's first teachers, and suggests that "the most effective way for the minister to discharge his educational responsibility toward the children of his parish is through the education of their parents and church school teachers."

The book is oriented toward meeting the needs of adults and of extending the influence of the minister into the lives of adults. He makes no effort to give "pat" answers to all situations, but does indicate some directions leaders of the church can take to bring greater spiritual vitality to the church and its ministry to people.

This book will be profitable reading for anyone interested in improving the effectiveness of the church.—Kelsie G. Martin.

Conservative Commentary

Exposition of the Psalms. By H. C. Leupold. The Wartburg Press, 1010 pages. \$8.75.

This commentary by the professor of Old Testament exegesis of the Evangelical Lutheran Seminary is a very fine conservative introduction to the Psalms. The book con-

tains a good general introduction which is concerned with the origin, authorship, and date. It discusses also such problems as Babylonian and Egyptian parallels, current trends in research on the Psalms, and certain doctrines of the Psalms, e.g., other gods, Yahweh as the Creator of nature, sin, etc.

The remainder of the book is devoted to the Psalms themselves. Dr. Leupold introduces each Psalm with a general introduction to that particular Psalm; then follows the translation and the interpretation, each strophe being interpreted individually; at the end of this discussion comes a section of critical notes; and, finally, a section dealing with critical issues where such are involved in the Psalm's interpretation.

As the author himself has stated in the preface, this is a conservative commentary and everyone cannot agree when he holds that David wrote all the Psalms ascribed to him, that Moses wrote Ps. 90, and Solomon wrote Pss. 72 and 127. Nor can we deny, as Dr. Leupold does, the influence of the other Near Eastern literatures. Also we cannot agree that the Old Testament canon was completed by 400 B.C. But quite apart from these differences of interpretation, this is a valuable book and one that will amply repay careful study.—LAWRENCE C. HAY

Repentance and Commitment

A New Mind for a New Age. By Alan Walker. Abingdon Press, 143 pages. \$2.50.

With courage, conviction and clarity Alan Walker argues his thesis that Christian commitment penetrates every facet of life. "If we begin by saying Christ has no authority over certain aspects of life, where do we end? Why not say, 'I do not see what adultery or murder has to do with my being a Christian'? The issue is clear—either Christ is the lord of all life, or else he is lord of no part of life."

After a brief and not particularly penetrating description of the world of the mid-twentieth century, Mr.

Walker considers the achievement, failure and responsibility of Christians in the areas of family life, mass society, industry, race relations, war and scientific development.

He calls both the church and the individual believer to repentance, and then to new commitment to the mind and the spirit of Jesus Christ.

His use of illustrations gathered from his own extensive travels keeps the book vivid and specific. Particularly effective is the description of a number of incidents which served to bring new insight to him personally, as for example, his experience the night many years ago when he tried to defend the "white Australia" policy.

Obviously, a book which deals with so many areas in such brief fashion will leave many complexities and problems out of the picture. Again to cite one example, the problems of industrial society will not be solved simply by saying that there must be planning and that the state is best qualified for this task.

Personally, I found the going rather unexciting at first, but the passionate concern of the author came through with tremendous impact when he reached his climax in a call to dedication.—HARRY B. ADAMS

Income Tax Help

Minister's Federal Income Tax Guide. By Sidney D. Rosoff, with the editors of *Pulpit Digest*. Harper and Brothers, 145 pages. \$2.

As the tax laws become more and more complicated, it is almost impossible to find a general guide book that will enable everyone to fill out his return with honesty and correctness. So, we have a guide that answers questions which only ministers ask.

Seven chapters answer the benefits, deductions and rent questions. Eight more chapters tell how to fill out the return, with samples to illustrate.

The government expects all you owe, *but no more*. This book will most certainly point out something you should be claiming instead of paying.—H. E. S.



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Letters . . .

Shadow-Boxing

Editor, *The Christian*:

Your reply to Mr. Kendall (*CE-FR*, Nov. 22) goes to the heart of the matter. You might also direct his attention to the caption at the top of the letter page. What Mr. Kendall has said, of course, is that anyone who intends to study Christian doctrine prayerfully had better get out of the Christian church. An alarming viewpoint, indeed!

An equally alarming viewpoint is put forth three pages away in the report of the School of the Ministry at Milligan College. Throughout, it refers to us as a New Testament people, to the Apostolic witness and to the Restoration movement. What it does not seem to realize is that the Restoration movement was also an ecumenical movement, and that the church in the New Testament had a unity in diversity.

The distressing aspect of the Milligan report is that it can objectively "look with sympathy and interest upon" the ecumenical movement. The report finds it "in keeping with the pleas of our people." It is, in fact the *mission* of our people. I think that if the men who framed the report would look with only a little more sympathy and interest on the ecumenical movement, they would find that the people actually involved are equally disturbed by the entrenchment of denominationalism. But they have not yet found a way to combat an evil without recognizing it.

Setting up a true church and waiting until everyone joins it is one way to work for unity. An alternative method is to accept denominationalism regrettably and to strive to overcome it. I'm afraid that little is going to be achieved by shadow-boxing.—LINCOLN RICHARDSON, Evanston, Ill.

Intimations

Editor, *The Christian*:

Concerning your comments on a letter written by James W. Kendall, (*CE-FR*, Nov. 22, 1959) you intimate that strict adherence to the doctrines of the Christian Church, and attempts to prevent any deviation therefrom, would be a return to Roman Catholic practice in its dealing with Martin Luther.

As a preacher in the Christian

Church, do you believe and practice its doctrines? It is not only certain you do, but that you believe its doctrines are scriptural, else you would long ago have affiliated yourself with a group whose beliefs and practices you could accept. That would have been the logical and right thing for anyone to do.

But it appears from your comments that you think it right to keep in the fellowship of your congregation those deviating in belief and practice. This brings up a strange situation. You would not administer sprinkling as baptism into the Christian church, but you would receive into full fellowship one *somebody else* had sprinkled! What makes the difference?—HENRY YOUNG, Kerrville, Tex.

Alarmed

Editor, *The Christian*:

I was alarmed by what seemed to be a reprimand in the editor's comment toward James W. Kendall, Bonneau, S. C., wherein it seems that he was made light of and set down for his conviction against open membership. I believe the man had a very good point, though maybe he used no tact in the way he worded his letter. (*CE-FR*, Nov. 22, 1959).

I have thought for some time that our brotherhood paper expressed views and happenings throughout the brotherhood. I still believe it, but I am wondering about the conviction, or lack of conviction, on the part of many of our great leaders. If advocates of higher criticism and open membership and disbelief in certain basic doctrines, are of God, then I for one cannot fight them. If these people are not of God in that their conviction, or lack of conviction, is not of God, then they and their conviction will not last. Something is wrong, isn't it? Our total growth is very slow.

In the meantime I will stretch my own convictions as much as is possible in order to cooperate with what I believe is, and can continue to be, a great Brotherhood.—NORMAN PROSE, Jonesboro, Ark.

Dismayed

Editor, *The Christian*:

While I do not go so far as to agree with everything James W. Kendall says (Letters, *CE-FR*, Nov.

22, 1959), I believe your answer or comment is entirely *out of order* and it is very hard to understand even what you may mean.

I was very dismayed to read the article to which the letter referred, but, believing in local church government and doubting very much if even a majority vote against such would have any affect, I saw no reason to comment. I do agree with Mr. Kendall for the most part and would like to add my statement.

As Christians we try to follow the New Testament and to teach it. We do not say that we are the only Christians but Christians only, trying our best to live by no book but the Bible. We want unity and liberty but first we must decide what are essentials and what are opinions.

I don't know what the churches in question used as authority for such a request or what you based your comment upon but since you did not mention the Bible, I assume it wasn't consulted.—MRS. LARRY SULLIVAN, Hoxie, Kan.

EDITOR'S COMMENT: We expected our comment on Mr. Kendall's letter to be related to the heading, "Agree or Get Out." This is the "Roman practice" to which we referred. We are sorry a number of readers saw inferences that were not intended.

If we are not the "only Christians" we will be on more tenable ground when we follow Barton Stone's views in *THE CHRISTIAN MESSENGER* and Thomas Campbell's Appendix to the DECLARATION AND ADDRESS. They were "Bible people."

Ministry to the People

Editor, *The Christian*:

The Christian is now being provided to our membership by the church.

We appreciate this ministry to our people.—HERBERT G. GEARHART, Philadelphia, Pa.

Well Done

Editor, *The Christian*:

The first issue of *The Christian* was exceedingly well done and we look forward to the subsequent issues.—GEORGE EARLE OWEN, Indianapolis, Ind.

book of the month

February, 1960

"The Choice to Love"

by Robert Raynolds

Selected and reviewed by Bill Daniels, Indianapolis, Indiana, who is International Christian Youth Fellowship president. His home town is Merced, Calif., but during this year he is traveling to many churches and meetings in behalf of the International CYF program.

"If one meditates . . . one begins to realize how pervasively we act as if we considered love the worst possible nuisance. Our common behavior would be very well described if we were to put up a sign on the premises where we live and work: *Keep love out of this.*"

"We seem to be using all our accumulated technical knowledge and all our present power of mind not to live our own lives but to estab-

lish ourselves in a machine that will do our living for us from the cradle to the grave. . . . Enchanted by the material and productive power of our techniques, and shockingly afraid of the spiritual abundance of life and death, we would sell out the deep wonder of our souls for a preplanned comfort too narrow for the wisdom of grief, too safe for the compassion of suffering, too cowardly for the acceptance of failure, and to artificial for the radiant and spontaneous reality of love. . . ."

Thus is Mr. Raynolds' description of our present situation. Yet, in the midst of it all he calls us to love. "The choice to love is the highest achievement of our human will; it turns our whole person toward that which is holy; and to love is the

highest work of man; it employs our entire person in the offering and accepting of life in the watch of God."

Mr. Raynolds says he wrote this book for his children and their children. It is probably one of the most comprehensive works on love since Paul's letter to the Corinthians. Yet, with that purpose in mind, it is a shame it is not in a more readable "popular" style. People live too fast to appreciate "meaty" and thought-provoking literature. As I glance back through the book I regret I tried to commune with him at too hurried a pace.

But I am quick to recommend this book to all. Like fine chocolate, *The Choice to Love* is to be consumed slowly, small chunks at a time, for pure delight and new energy for abundant living. (Published by Harpers. Price, \$3.75. Available from the Christian Board of Publication.)

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LET'S TALK IT OVER

by F. E. Davison

QUESTION: My husband has just been elected chairman of the church board. What privileges and responsibilities does that give me as the wife of the chairman?

ANSWER: Since your husband has been chosen by the will of the board it surely means that he is deemed worthy to be their leader for the coming year.

However, your question has to do with the privileges and responsibilities of the wife of a board chairman. I am happy that you included *responsibilities* in your question. That means that you are in earnest search for ways of fulfilling your position with credit to yourself, your husband and your church.

Let us consider first the privileges of the wife of a board chairman. You have the privilege of quietly and modestly encouraging your husband in the work that he is doing. That does not mean that he must tell you all the things that happened at the last board meeting or seek your counsel in every decision that he makes. It does mean that you should give encouragement in the times of his discouragements and assure him that with much thought and prayer every problem will find a worthy solution.

There will be occasions during the year such as church receptions or special social functions when you will have the great privilege of standing by your husband's side ready to greet those who attend and make them feel that they are a part of the church of Jesus Christ. Your very attitude in such a receiving line can add to or detract from your husband's powers of leadership.

You will understand me I am sure, when I suggest that one of your chief responsibilities is never to appear *puffed up* over the fact that your husband is the leader of the congregation. In the first place he is a leader and not a driver—he should be a counselor and not a dictator. Above all, you should not assume any dictatorial attitudes.

In fact, you should lock many of the things that your husband may tell you about church affairs in your heart and leave them there.

When you start trying to throw your weight around, at that moment your husband ceases to be an effective leader.

Not a few ministers have been greatly handicapped because the wife has tried to dictate all the answers to the church problems. The same thing will be true of a board chairman whose wife thinks she has special powers.

The fact is she has no powers different from any other woman who loves the church and tries to serve it.

Privilege without responsibility is a very dangerous thing. It will turn young people into juvenile delinquents. It will turn labor leaders into gangsters and business tycoons into heartless employers. Privilege without a sense of responsibility will turn a nation toward anarchy. It is little wonder then that I point out the dangers that confront any church that has a man for a chairman of its board (or a wife of such a chairman) who glorifies in *privileges* and forgets about *responsibilities*.



"Notice how there are always a few malcontents in nearly every congregation?"

